

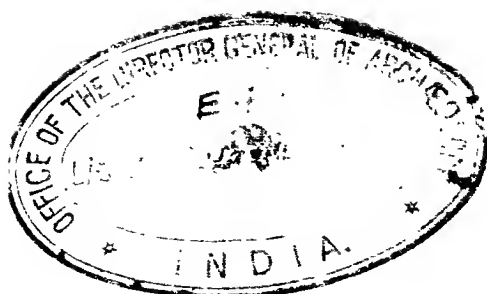
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Catalogue  
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Arabic and Persian Manuscripts  
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1502

VOLUME X  
(ARABIC MSS.)

E 446

THEOLOGY

*Prepared by*  
MAULAVI ABDUL HAMID

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## PREFACE.

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THE present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. *Giyāṣ al Umam*, a very rare work on Imāmat and *Khilāfat*, by Imām al Ḥaramain, a prominent author of the 5th Century A.H. Dedicated to Nizām al Mulk, the famous Minister of Baḡdād.

No. 518. An old and valuable copy of a commentary on *Muḥaṣṣal*. The MS. belonged at one time to the Royal Library of Sultān *Shāh Rukh* (A.H. 807–850 = A.D. 1404–1449) of the Timurid dynasty.

- No. 521. A very old and beautiful embellished copy of a commentary on *Tawālī*, made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amīr Qauṣūn, Viceroy of Egypt.

- No. 528. A very old copy of *Minhāj as Sunnah*, made in A.H. 811 for the Royal Library of Malik Nâṣir Aḥmad (A.H. 803-829=A.D. 1400-1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣan'ā Library of Yaman for a brief account of which see Library Catalogue, volume v. part ii No. 305.
- No. 540. A beautiful copy of a gloss on the first part of *Sharḥ al Mawāqif*, by Mir Zāhid (*d.* A.H. 1101=A.D. 1689), transcribed in or before A.H. 1102. Dedicated to Aurangzib.
- No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.
- No. 569. 'Iṣmat al Anbiyā,' a very rare work on the sinlessness of the prophets, by 'Abdallāh bin Shamsaddīn al Anṣarī (*d.* A.H. 990=A.D. 1582), a Ṣūfī and scholar of India. Dedicated to Prince Murizzaddīn Kāmran (*d.* A.H. 964=A.D. 1556). Dated A.H. 1133.
- No. 584. A rare Arabic translation of *Tuḥfa Iṣnā 'Ashariyah*, a famous Persian work on theology.
- No. 588. A rare commentary on *Tatfīf*, the work of 'Abdalazīz, the successor of Muḥammad bin 'Abdalwahhāb as leader of the Wahhābi school.
- No. 595. A very valuable copy of a commentary on *Tajrid* made by Sirājaddīn al Hindi (*d.* A.H. 773=A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.
- No. 609. A copy of an annotation of *Dawwānī* by Mirzājān. Transcribed by a famous scholar, Nūrallāh ash Shuṣṭarī (*d.* A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.
- No. 622. A rare commentary on a treatise of Ṣadraddīn by his son Giyāṣaddīn (*d.* A.H. 949=A.D. 1542). Dated A.H. 1022.
- No. 623. A beautiful copy of *Iḥqāq al Haqq*, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shi'a scholars, deputed by Ibrāhīm Khān. Governor at different times of Kashmīr Lahore. Bihar. Bengāl and other places.

No. 643. A copy of Majmûrah, containing 15 treatises on Zaidī theology by scholars of that sect studied by Muḥammad bin Ḥusayn, the grandson of Qāsim Maṣṣûrbillāh (*d.* A.H. 1029 = A.D. 1620), a famous Zaidī Amīr and Imām of the Zaidī sect. The present MS. was for some time in the Ṣanā' Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue, vol. v. part i (1920) and part ii (1925), having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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*Calcutta, 1st May, 1926.*





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# ARABIC MANUSCRIPTS.

## THEOLOGY. SUNNÎ THEOLOGY.

No. 485.

fol. 3 : lines 27 : size  $9\frac{1}{2} \times 7\frac{1}{2}$  ;  $7\frac{1}{4} \times 4\frac{1}{2}$ .

الفقه الأكبر

### AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Hanîfa Nu'mân bin Sâbit al Kûfi ابو حنيفة (d. A.H. 150 = A.D. 767 ; see Lib. Cat., vol. v, part i. No. 174), the famous Imâm and founder of the Hanafî school.

Beginning —

هذا كتاب الفقه الأكبر من تأليف الإمام الأعظم أبي حنيفة نعمان بن ثابت الكوفي رضي الله عنه ..... قال في أصل التوحيد وما يصح الاعتقاد عليه يجب أن يقول امننت بالله النجم \*

Shibli (a prominent Indian author of our day), in *Sirati Nu'mân*, a work on Abû Hanîfa's life, states emphatically (p. 117) that Abû Hanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., *درانت* (testing the correctness of the fact by a full consideration of the circumstances) and *روانت* (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is *كتاب الاصول* by Bazdawī (*d.* A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanifa, and wrote commentaries on it.

I. Abū Maṣṣūr Māturidī (*d.* A.H. 331 = A.D. 944), a follower of the Ḥanafi school and the founder of the Māturidiyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanifa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتفويض ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسناد صحيحه الخ \*

II. Abū'l Laiṣ as Samargandī (*d.* A.H. 383 = A.D. 993), a famous Ḥanafi scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanifa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawī does more than mention the work (as stated by Shibli): he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shibli, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years.—

اس كذب كي جتلى شرحين شولين سب انبوين عدى مين يا اسكه بعد \*

It is thus evident from what we have said that Shibli, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Dirāyat* (درایت), the following unwarranted observations led Shibli to reject Abū Ḥanifa's authorship.

I. Shibli holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanifa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shibli, these words had not come into use in that sense in Abû Ḥanifa's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Maṣṣûr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Ḥanifa. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Ḥanifa's time. The theory of Abû'l Ḥudail 'Allâf, the founder of the Ḥudailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God is accident (ان جمع كلامه اعراض), see fol. 74<sup>b</sup> of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abû Ḥanifa's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام في الاعراض والاجسام  
فقال لعن الله عمر بن عبيد وهو فتح على الذئس الكلام في هذا الخ \*

(See 'Alî Qâri's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâṣil bin 'Aṭâ' (d. A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Ḥanifa, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abû Ḥanifa's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Ḥanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Maṣṣūr, who was the contemporary of Abū Ḥanifa; and that the two Muṭazili schools of theology were organised in Abū Ḥanifa's time, viz., the Wāṣiliyah by the above-mentioned Wāṣil bin 'Aṭā', and the 'Umariyah by 'Umar bin 'Ubaid, while a work on theology by the same Wāṣil bin 'Aṭā' was also composed: 'الكلام 'بوحدة واصل بن عطاء المعتزلى' : see Al Awā'il, fol. 53<sup>b</sup>. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abū Ḥanifa's time. It is also unreasonable to believe that a scholar like Abū Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Dirāyat from holding the present work to be a composition of Abū Ḥanifa. Kardari (d. A.H. 827 = A.D. 1424) in Manāqib, a work on Abū Ḥanifa's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abū Ḥanifa was not the author of the present work, was originated by the Muṭazili sect, who claimed Abū Ḥanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فان قلت ليس لابي حذيفة كتاب مصنف قلت هذا كلام المعتزلة  
ودعويهم انه ليس له فى علم الكلام تصنيف وخرجهم بذلك ذنبى ان يكون الفقه  
الأكبر وكتاب العالم والمتعلم له لانه قد صرح فيهما بأكثر قواعد اهل السنة  
والجماعة ودعويهم انه من المعتزلة \*

This theory, started by the Muṭazilis, spread so much in later times that even some Sunni scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe : حافظ محمود بن مولانا نظام الدين الخوارزمي.

No. 486.

foll. 40; lines 19; size  $10 \times 6\frac{1}{2}$ .  $7\frac{1}{4} \times 3\frac{1}{2}$ .

شرح الفقه الأكبر

**SHARḤ AL FIQH AL AKBAR.**

A rare commentary on the preceding work, dedicated to Sultân Uluġ Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî البخاري علاء الدين علي. a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Uluġ Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الاحد في ذاته الواحد في صفاته ارسل محمدا .....  
 قصدت ان اشرح نسخة في اصول الدين اجل تحفة السلطان ...  
 مغيث الدولة و الدين الغ بيبك ..... قال المفتقر الى الله علاء الدين  
 على البخاري اصل التوحيد وما يصح الاعتقاد عليه النخ \*

Written in Nasta'liq. Dated A.H. 1087.



## No. 487.

fol. 19 : lines 19 : size  $10 \times 6\frac{1}{2}$  :  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

## SHARḤ AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abû'l Muntahâ Aḥmad bin Muḥammad Al Maḡnisâvi  
 ابوالمنتهى احمد بن محمد المغنساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged : nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj. Khal., vol. ii. p. 91, which runs thus:—  
 ونم الشرح سنة تسع وثلاثين وسعمائة  
 tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا الى طريق اهل السنة والجماعة الخ \*

For other copies see Berlin, Nos 1929—30 : Goth., No. 641 : Leipzig, No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

## No. 488.

fol. 118, lines 19, size  $10 \times 6\frac{1}{2}$  :  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

## SHARḤ AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues

By Mullâ 'Alî Al Qâri على القارى (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v. part i. No. 237).

Beginning:—

الحمد لله واجب الوجود دى الكرم والفضل والنجود \*

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated: apparently, 12th century A.H.

### No. 489.

foll. 132; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ .  $7 \times 4$ .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

### No. 490.

foll. 23; lines 25; size  $9 \times 6$ ;  $7 \times 4$ .

الحجبة والاعتذار

## AL ḤAIDAT WA AL I'TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ân (خلق القرآن), which took place between the author and Abû 'Abdarrahmân Al Marisî (*d.* A.H. 218 = A.D. 833), one of the most prominent Mu'tazilî scholars in the court of the Caliph Al Mâ'mûn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisî, he left Mecca for Bâgdâd, with the object of opposing Marisî and his doctrine. On his arrival in Bâgdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisî. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of أحسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marisî failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph as appears from the following:—

فَقُلَّ الْمُتَعَمِّرُونَ أَحْسَنْتَ بِدَعْدِ الْعَزِيزِ ثُمَّ أَمْرُنِي بِعِشْرَةِ آلَافٍ دِرْهَمٍ \*

Author: 'Abdalazîz bin Yahyâ bin Muslim Al Kinânî al Mâlîkî *عبد العزيز بن يحيى بن مسلم الكنانى المالكي*, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156<sup>a</sup>.

Beginning:—

قُلَّ عَبْدُ الْعَزِيزِ بْنِ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمِ بْنِ عَيْمُونِ الْكِنَانِيِّ  
أَتَصَلَّى بِرَبِّي وَأَنَا بِمَكَّةَ حَرَسَهَا اللَّهُ تَعَالَى مَا فُتِيَ أَظْهَرَ مَشْرِئِ بْنِ خَيْثُوثِ الْمُبِيسِيِّ  
بِدَعْدَادِ بْنِ الْفَوَلِ بِخَلْقِ الْقُرْآنِ وَدَعَاهُ النَّاسُ إِلَيْهِ الْبُغْيَ \*

For other copies of the work see Berlin, No. 1440, Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كِتَابُ السُّنَنِ

fol. 98; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

## KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Murtazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Ḥadis and the opinion of Imâm Ahmad bin Hanbal (*d.* A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Hanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Ahmad bin Hanbal *أبو عبد الرحمن عبد الله بن أحمد بن حنبل*, the son of the above-mentioned Imâm Ahmad bin Hanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṣ: see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'lâ, in his *Tabaqât*, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:—

واعلم العلل فقد جود عنه وجاء عنه بمأم يجي غيره النخ \*

He died in A.H. 290 = A.D. 904. See *Tabaqât* Abū Ya'lâ, fol. 76; *Huffâz*, vol. ii, p. 237.

Foll. 1—43, part i

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد نبي الرحمة  
وعلى آله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام  
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما ..... وقد سئل  
عما قالت العلماء في التجهمية ..... سمعت ابي من قال القآن مخلوق  
وهو كافر النخ \*

Foll. 44--98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن  
عطاء ..... عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب  
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة النخ \*

The present part is defective at the end.

Dahabi, in *العلو* (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair *Naskh*, by the same scribe. Dated A.H. 1284.

## No. 492.

fol. 322; lines 19; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{4} \times 6$ .

## الاسماء والصفات

## AL ASMÂ' WA AS ŞIFÂT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadaus, and bases his version on the Qur'ân, Hadîṣ, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Alî al Baihaqî ابوبكر احمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

كتاب iv كتاب الزهد iii كتاب المدخل ii كتاب العرب والعجم i  
مناقب الامام الشافعي vii. مناقب امام احمد vi. كتاب الاعتقاد v. الدعوات  
الخلافات viii.

The author was born in Khusravjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363. Mir'ât al Janân, fol. 260. Isnawî, fol. 72.

Beginning:—

اخبرنا الشيخ الإمام الحافظ احمد بن الحسين بن علي البيهقي  
كذب اسماء الله جل ثناؤه وسماته النبي دل كذب الله سبحانه ... او دلت  
عليه سنة رسول الله صلى الله عليه وسلم او دل عليه اجماع سلف هذه الامة  
فبل وفوج الفرفة و ظهور البدعة \*

The work is not mentioned in Brockelmann. A printed copy however, will be found in the Bûhâr Library Calcutta.

Written in fair Naskh.

Not dated, apparently, 12th century A.H.

Foll. 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.

## No. 493.

fol. 139 : lines 23 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  :  $7 \times 3\frac{1}{2}$ .

نِهَايَةُ الْأَمَمِ

## GIYÂŞ AL UMAM.

(Also called Al Ġiyâṣī.)

A very rare and valuable work on the *Khilāfat* and *Imāmat* (the theory of the succession of the Caliphs and Imāms after the Prophet), not noticed in any catalogue, though the work is just mentioned in *Hāj. Khāl.* vol. ii. p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imāms after the Prophet: obedience to the Caliphs and Imāms: the necessity of appointing only one Imām at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs: the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyāṣaddīn Nizām al Mulk, the well-known Minister of Bāġdād who was killed in A.H. 485 (see 'Āṣār al Wuzarā', fol. 305). The alternative title of the work (Al Ġiyāṣī) has reference to the above-mentioned Wazīr.

It is divided into the three following *Rukns* :—

- |      |  |                                  |
|------|--|----------------------------------|
| I.   | fol. 6-79 <sup>a</sup>                 | الامامة وما يتعلق بها من الأدوار |
| II.  | fol. 79 <sup>b</sup> -102 <sup>a</sup> | خلو الزمان عن الامام             |
| III. | fol. 102 <sup>b</sup> -139             | انقراض حملة الشريعة              |

The first *Rukn* is sub-divided into the following 8 chapters :—

- |       |                                       |   |
|-------|---------------------------------------|---|
| I.    | fol. 6-7 <sup>a</sup>                 | الاول في وجوب نصب الائمة                            |
| II.   | fol. 7 <sup>b</sup> -14               | الثاني في الجاهات التي تعين الامامة ووجوب الرعاية   |
| III.  | fol. 15-20 <sup>a</sup>               | الثالث في صفات الذين هم عقد الامامة و تفصيل القول   |
|       |                                       | في عددهم  |
| IV.   | fol. 20 <sup>b</sup> -26 <sup>a</sup> | الرابع في صفات الامام القوام على اهل الاسلام        |
| V.    | fol. 26 <sup>b</sup> -42 <sup>a</sup> | الخامس فيما يتضمن خلق الائمة واختلافهم              |
| VI.   | fol. 42 <sup>b</sup> -44 <sup>a</sup> | السادس في امانة المعضول                             |
| VII.  | fol. 44 <sup>b</sup> -46 <sup>a</sup> | السابع في منع نصب امامين اذا تيسر نصب امام واحد     |
| VIII. | fol. 46 <sup>b</sup> -79              | الثامن فيما يتعلق بالائمة والولاية عن احكام الاسلام |

Author: Abû'l Ma'âlî 'Abdalmalik bin Abi Muḥammad 'Abdallāh bin Yûsuf al Juwainî بن أبي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islāmic world. Gazzālī (*d.* A.H. 505 = A.D. 1111), the famous author of the well-known work, *Iḥyā' al-'Ulūm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of *Imam al-Jawāmi' al-'Ulūm* (the leader of the scholars of Mecca and Medina). He belongs to the *Shāfi'ī* school, and is of the *Ash'arī* persuasion. He was born in Bush-tanīqān, a famous place in Nishāpūr, and studied under his father and many others. He completed his studies in the 19th year of his age: and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishāpūr Madrasah, the institution where he had studied. Some years later, the influence of the Mur-tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bāġdād, Iṣfahān, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Ġiyās-addīn Nizām al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishāpūr known as Nizāmiyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subkī, vol. iv, fol. 168; Mir'at al Janān, fol. 273; Isnawi, fol. 145; Maḍinat al-'Ulūm, fol. 119.

Beginning:—

فإن السيد الإمام إمام الحرمين أبو المعالي ... عبد الملك ...  
الجويني ... الحمد لله الذي أنعم علينا بالهدى والإرشاد، كل رشد ونهى ...  
وهذا إذا تم عبادت الله ... فبشأن الغدائي النجم \*

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الأصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4<sup>b</sup>-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

fol. 62; lines 25; size 12 × 7; 9½ × 5½.

المهيد في بيان التوحيد

## AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Mâtazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'ari and Mâturidi, differ in their views, the author, being a member of the Mâturidi school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'ayb al Kaṣṣî الكاشي السدي بن عبد السيد بن شعيب الكشي البجلي, a Ḥanafî scholar of the 5th century, A.H., belonging to the Mâturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'aziz bin Aḥmad al Ḥalwâ'i, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44<sup>b</sup>):—

- i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد الحلواني البخاري مرة في إمامته الخ \*
- ii. قال المبتدئ (أبو شكور) سمعت من الشيخ الإمام الزاهد أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين واربعمائة وكنت متغفها عنده وناقضت منه كتاب السيرة \*

Beginning:—

الحمد لله الذي فنى المن والأكرام الخ \*

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Asifiyah, Nos. 381-452; Râmpûr Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.



## No. 495.

fol. 107 : lines 21 : size  $9 \times 5\frac{1}{2}$  :  $6 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

## No. 496.

fol. 102 : lines 22 : size  $10 \times 6$  :  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated : apparently, 13th century A.H.

## No. 497.

fol. 28 : lines 19 : size  $6 \times 3$  :  $6 \times 3$

شرح رسالة الدرة الفاخرة

# **SHARḤU RISÂLATI AD DURRAT AL FÂKHIRAH.**

A commentary on Ad Durrat Al Fâkhirah a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzâli (*d.* A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (*d.* A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذى شرفنا بالتأهيل المعروض فى بحر العلوم الراخرة .....

أحمد ان شرفنا لخدمة النسفة النبوية النخ \*

Many foll. in the middle, and some at the end, are wanting.

Written in fair Naskh. Not dated : apparently, 10th century A.H.

No. 498.

foll. 64 : lines 12 : size 9 × 6 ; 7 × 4.

شرح القسطاس المستقيم

## SHARH AL QUSTĀS AL MUSTAQĪM.

An autograph copy of the commentary on *Al Quṣṭās*, a treatise by Ḡazzālī (*d.* A.H. 505 = A.D. 1111), containing an account of his disputation with a Shī'a scholar on the foremost disputed points between the Sunnī and Shī'a creeds. This disputation took place in the course of Ḡazzālī's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qāḍī bin Sayyid Muḥammad al Lālāzārī محمد قاضي بن سيد محمد اللازاري, commonly called Ṭāhīr طاهر, a Qāḍī of Constantinople, who composed the present commentary after he had resigned the post of Qāḍī, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي أيوب الأنصاري ... اشتغلت بمطالعة الكتاب المسمى بالقسطاس... فشعرت في شرح بعض كلامه الخ \*

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., *Madinatu Abi Ayyūb al Anṣārī*, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ محمد قاضي على الله بخط مؤلفه (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عبادة باحيد علوم الدين و شيد قواعد العقائد بمن جاء بجواهر القرآن و منافع العابدين ..... و بعد يقول العبد الفقير محمد قاضي بمدينة أبي أيوب الأنصاري المدعو بطاهر ابن السيد الشيخ محمد زاري كان الله لهما لما انفصلت عن قضاء مدينة أبي أيوب الأنصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى بالقسطاس المستقيم ..... فشعرت في شرح بعض كلامه \*

Written in Nasta'liq Dated. A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Arif Halimî, a Qâdî of Constantinople.

No. 499.

fol. 45; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

بحر الكلام

### BAHR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdiyyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.

Author: Abû'l Murîn Maimûn bin Muḥammad an Nasafî ابو المعين ميمون بن محمد النيسابورى, a well-known Ḥanafî scholar, who died in A.H. 508=A.D. 1114. See for his life and works, Brock.; vol. i. p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الحى الذى يموت ايدا الحمد لله ذى الجلال  
والاكرام ..... قال الشيخين امام الاجل رئيس الامة ..... ابو المعين  
النيسابورى ..... اعلموا اني اعتقد معرفة الله وتوحيدة الخ \*

For other copies of the work see Goth., Nos. 100 3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii. p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size  $8\frac{1}{4} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 4$ .

شرح عقائد نسفى

### SHARH U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (*d.* A.H. 537=A.D. 1142). For a copy of this treatise see Hand-list, No. 2639 3.

By Sa'idaddin Mas'ûd bin 'Umar at Taftâzânî سعد الدين مسعود بن عمر التفتازاني, a prominent Shâfi' scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftâzân (a city in Khurâsân) A.H. 722, and studied under Qutbaddin (*d.* A.H. 766 = A.D. 1364), Qâdi 'Adud (*d.* A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Timûr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (*d.* A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock, vol. ii, p. 215.

Beginning:—

الحمد لله المتوحد بجلال ذاته وكمال صفاته الخ \*

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Râmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated: apparently, 11th century A.H.

### No. 501.

fol. 65; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 502.

fol. 74; lines 16; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated. apparently 12th century, A.H.

## No. 503.

fol. 132; lines 9; size  $11\frac{1}{2} \times 6\frac{1}{2}$ .  $7 \times 3$ .

الحاشية على شرح العقائد

AL HĀSHIYATU 'ALĀ SHARḤ AL  
'AQĀID.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Ahmad bin Mūsā أحمد بن موسى, commonly called Al Khayālī الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmūd Pāshā, the Minister of Sultān Muḥammad II (A.H. 855—886=A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sultān, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultāniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860=A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadā'iq Al Ḥanafiyah, p. 328, puts Khayālī's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:—

اما بعد الحمد لمستأمله و الصلوة على سيد رسله . . . قال الشارح  
الذكرير عامله الله تعالى بلفظه الخطير الخ \*

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth. No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated: apparently 12th century A.H.

### No. 504.

fol. 64: lines 14; size  $9 \times 6$ :  $8 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السراج قوله الذخيرة عامله الله تعالى بطغفه الخطير انج \*

Written in Nasta'liq. Not dated: apparently 12th century. A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

### No. 505.

fol. 41: lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ :  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السراج قوله الذخيرة عامله الله تعالى بطغفه الخطير انج \*

Written in Nasta'liq. Dated 1210 Faḥlī era = A.D. 1803.

### No. 506.

fol. 63: lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ :  $7 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السراج قوله الذخيرة عامله الله بطغفه الخطير انج \*

Written in Nasta'liq. Dated A.D. 1898.

## No. 507.

fol. 189; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

بحر الافكار

## BAHR AL AFKÂR.

A very useful annotation on Khavâli's gloss (see Nos. 503–506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Husain bin Muhammad حسن بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâ-Pâshâ, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hâj. Khal. in vol. ii. p. 27, prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning —

الحمد لله دل على ايضاح ذاته قدم الصفات ..... وبعد فيقول  
"المحتاج الى به الصمد حسن بن حسين بن محمد ..... وسمينه  
بحر الافكار ..... قال الشارح المذكور عمله الله تعالى بلطفه الخطير  
وفي المجموع المذكور العالم بالامر وقيل المراد به التبليغ في العلم الخ \*

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

## No. 508.

fol. 113; lines 29; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus —

قال الشارح النكوير علمه الله تعالى باطفه الخطير وفي المجمع  
النكوير العالم بالأمور وفيل المراد به البلغ النخ \*

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509

fol. 147. lines 28-29; size  $9\frac{1}{2} \times 8$ ;  $7 \times 4\frac{1}{2}$ .

الحاشية على حاشية الخيالي

# AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLÎ.

A very useful annotation on Klayālî's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullâ 'Abdallhakim as Siyâlkutî السالكوتى, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamâladdin Kashmîrî. Mujaddid Alf Şâmî (*d.* A.H. 1035 = A.D. 1626) named the author as *Āfak Panjâb* (the sun of the Panjâb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullâ 'Abdallhakîm, in virtue of his masterly ability, gained the special favour of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659). Shâh Jahân twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagîr, producing a considerable income. This Jagîr, after the author's death, was continually in the possession of his descendants till the reign of the last Muġal Emperor; but later the Jagîr was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date: though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See *Subhat al Marjân*, fol. 153; *Ḥadâ'iq al Hanafiyah*, p. 415.

Beginning.—

اعز ما يزن به وشاح اللسان وابهر ما تجلى به عقد الهيان حمد  
واجب النخ \*



Written in Nasta'liq. Not dated; apparently 12th century, A.H.  
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156: lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

الحاشية على حاشية الخيالي

AL HÂSHIYATU 'ALÂ HÂSHIYAT  
AL KHAYÂLÎ.

A revised edition of the preceding annotation, dedicated by the author (Abdalkim) to Shâh Jahân. The preface of the present copy and the text of fol. 1-6 differ from, while, with a very few slight alterations, the text from *قوله و يجوز عطف القضية على القضية* till the end agrees verbatim with the preceding MS. The additions to the text, in fol. 1-6, are largely made up of praise of Shâh Jahân, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من قدس ذاته عن احاطة الافكار ..... وبعد فيقول العبد المسكين  
عبد الحكيم بن شمس الدين انعم \*

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137: lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية الخيالي

AL HÂSHIYATU 'ALÂ HÂSHIYAT  
AL KHAYÂLÎ.

Another annotation of Khayâlî's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—*حاشية عدد الحكم بترجائكم*

خوالي عمر مشورة suggests that the author is 'Abdalhakīm, the author of the two other annotations, Nos. 509-510 above.

Beginning :—

الحمد لله على النعماء والصلوة والسلام على حبيبته ورسوله خاتم  
الانبياء وعلى آله واصحابه الاقبياء النج \*

The above is mentioned by Hāj. Khal., vol. ii. p. 127, as the beginning of an annotation on Khayālī's gloss by 'Abdalhakīm; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated: apparently 13th century A.H.

### No. 512.

fol. 150; lines 25; size 10 × 7; 8 × 5½.

تلبيس إبليس

### TALBÎSU IBLÎS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muḥammadans *أهل السنة والجماعة*, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words *تلبس إبليس* (deception of the Devil), and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muḥammadans. The author throughout relies on the Qu'ân, Hadîḡ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Šufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

- I. foll. 2-4. الكتاب الأول في الأمر بالمعروف والنهي عن المنكر وجماعه  
 II. foll. 5-9. الكتاب الثاني في ذم البدع والمحدثات  
 III. foll. 10-17. الكتاب الثالث في الرد على من كفر بالله ورسوله  
 IV. foll. 18. الكتاب الرابع في معنى النبوة والرسالة  
 V. foll. 19-53. الكتاب الخامس في الرد على من كفر بالله ورسوله  
 VI. foll. 54-63. الكتاب السادس في الرد على من كفر بالله ورسوله  
 VII. foll. 63-64. الكتاب السابع في الرد على من كفر بالله ورسوله  
 VIII. foll. 65-71. الكتاب الثامن في الرد على من كفر بالله ورسوله  
 IX. foll. 71-76. الكتاب التاسع في الرد على من كفر بالله ورسوله  
 X. foll. 77-140. الكتاب العاشر في الرد على من كفر بالله ورسوله  
 XI. foll. 140-144. الكتاب الحادي عشر في الرد على من كفر بالله ورسوله  
 XII. foll. 145-149. الكتاب الثاني عشر في الرد على من كفر بالله ورسوله  
 XIII. foll. 50. الكتاب الثالث عشر في الرد على من كفر بالله ورسوله

Author. Abū 'l-Faraj 'Abdarrahmān bin 'Alī bin Muhammad al-Jawzī (d. A.H. 597 = A.D. 1200) see Lib. Cat. vol. v, part 1, No. 203.

Foll. 1-78 are written in Naskh and the rest is written in Nasta'liq. Not dated, apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi and again in Cairo A.H. 1337.

### No. 513

foll. 50. lines 21: size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 4$ .

الهداية من لا يتقاد

## AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' al-Amâlî, a versified treatise on theology, composed in A.H. 569 by Abū 'l-Usmān. For a copy of this treatise see Hand-list No. 2564 I.

By Muhammad bin Abi Bakr Ar-Rāzī الرازي, a Hanafi scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abū 'l-Qāsim bin Ḥasan Al Bakri is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary as quoted in Lied, No. 2904. On the other hand, it agrees verbatim with the beginning of Ar Râzi's commentary, as quoted in Br Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzi and not Abû'l Qâsim is the author of the present commentary.

Beginning :—

الحمد لله الملك المحمود ..... المنزه من النجاسات و الحدود  
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. in. p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177

Written in fair Naskh. Dated A.H. 1284

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe, أحمد بن محمد الغزالي.

### No. 514.

fol. 24; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح قصيدة بدو الاعالي

## SHARḤU QAṢÎDATI BAD' AL AMÂLÎ.

(Also designated Ḍaw' Al Amâlî.)

Another commentary on Bad' Al Amâlî, mentioned in No. 513 above.

By Mullâ 'Alî bin Sulţân Muḥammad Al Qarî محمد علي بن سلطان محمد القارى (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part 1, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning :—

الحمد لله الذي وجب وجود ذاته ..... فيقول الملتجى الى  
رحمة ربه الغزالي علي بن سلطان محمد القارى \*

For other copies of the present commentary see Berlin Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Rampur Lab., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 515.

fol. 86 : lines 17 : size  $8\frac{1}{2} \times 6 : 6\frac{1}{2} \times 4$ .

حاشية التقصير على قصيدة بدء الامالي

# HÂSHIYAT AT TAQSÎR 'ALÂ QASÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâli noticed above (Nos. 513-514).

By Muhammad Zain bin Zain Al Abidin bin Idris Al Mâlîki a Mâlîki scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but on fol. 53<sup>u</sup>, he mentions Ibrâhim Al Liqâni Al Mâlîki (d. A.H. 1041 = A.D. 1631) as his teacher (قال العارف بالله سدي 'براهم' اللقاني 'المالكي') from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال  
والمنة ..... فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس  
المالكي النخ \*

Written in fair Naskh Dated A.H. 1200.

## No. 516.

fol. 21 : lines 26 : size  $8\frac{1}{2} \times 5\frac{1}{2} : 7 \times 3\frac{1}{2}$ .

شرح قصيدة بدء الامالي

# SHARḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâli, devoted chiefly to a theological and philological explanation of the text.

By Muhammad bin Muhammad محمد بن محمد, commonly called Ar Rafîc ( 'روفع' ). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus:— 'شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجة سنة ١١٤٣' he tells us that the

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning.—

الحمد لله القديم الذي جل من الحدوث و دل على قدمه القديم  
و الحديث ..... قال العبد المفتقر الى الله البديع محمد بن محمد  
الملقب بالرفيع الخ \*

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60: lines 16: size 9×9; 6×4.

المعالم في أصول الدين

## AL MA'ÂLIM FÎ UŞÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus:—

(i) Al Ma'âlim fi usûl Ad Dîn (ii) Al Ma'âlim fi usûl Al Fiqh.  
(iii) Al Ma'âlim fi Al Fiqh. (iv) Al Ma'âlim fi 'Âdâb an Naẓr wa Al Jidl. (v) Al Ma'âlim fi Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters, and each chapter is sub-divided into certain Mas'alah.

|   |                                   |
|---|-----------------------------------|
| I. fol. 1-4.                              | الأول في المناجاة المتعلقة بالنظر |
| II. fol. 4 <sup>b</sup> -9 <sup>a</sup> . | الثاني في أحكام المعلومات         |
| III. fol. 9 <sup>b</sup> -15.             | الثالث في أدب العلم للصانع        |
| IV. fol. 16-23.                           | الرابع في منه العلم والقدرة       |
| V. fol. 24-29 <sup>a</sup> .              | الخامس في بقاء الكلام في الصفات   |

|                              |                            |
|------------------------------|----------------------------|
| VI. fol. 29 <sup>v</sup> -34 | السادس في "الجبر والتقدير" |
| VII. fol. 35-42.             | السابع في "المدونة"        |
| VIII. fol. 43-47.            | الثامن في "النعوس الناطقة" |
| IX. fol. 48-54.              | التاسع في "حول المقدمة"    |
| X. fol. 54 <sup>v</sup> -60  | العاشق في "الامتازة"       |

Author: Fakhraddīn Abū Abdallāh Muḥammad bin 'Umar Al Khaṭīb ar Rāzī رازي. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well known theological commentary on the Qur'ān known as At-Tafsīr al-Kabīr (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultān 'Alāaddīn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhī dynasty, for whom he specially composed Ḥadīq al-Anwār, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunni doctrines and opposed the doctrines of Shī'a and other sects. Bāqir Dāmārī, a Shī'a scholar, in his work, An-Nibās, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him 'Imām al-Musakkibīn (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following —

أرايب ندي حكيم عنه إمام المسككين ما أحكاه وض الله فؤاد و من  
سيف نسائه و رمي قلبه و أخروا عما أجراه مدائنه المنككية و انفره \*

Fakhraddīn ar Rāzī died in Hama A.D. 606 = A.D. 1209. See Mi'rat al-Janān fol. 376; Subki, vol. vi, fol. 145; Muḥmal-Fasīḥ, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning —

الحمد لله خالق المجدح و خالق الزواح النج \*

A copy of the present Ma'ālim is mentioned in Cairo, vol. ii, p. 55.

The colophon runs thus:—

بسم كَذَّبَ الْمُعْتَمِدُ فِي الْكَلَامِ \*

Written in Nasta'liq. Dated A.H. 1095.

Scribe: عبد العزيز بن مكارم.

No. 518.

fol. 301: lines 23: size  $6 \times 4\frac{1}{2}$ :  $4\frac{1}{2} \times 3\frac{1}{2}$

المفصل شرح المحصل

## AL MUFAṢṢAL SHARḤ AL MUḤAṢṢAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddīn ar-Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥaṣṣal see Escur., No. 650.5.

By Najmaddīn 'Alī bin 'Umar al-Qazwīnī al-Kātibī نجم الدين علي بن عمر القزويني الكاتب, commonly called "ذسرين". He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. I, p. 466: of which the following two works, viz. Ash-Shamsīyah on logic and Hikmat al-'Ain on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675=A.D. 1276. See Brock., loc. cit.; Tārīkh is-Guzīda, p. 845; Ḥabīb as-Siyar, vol. iii, part i, p. 61.

Beginning:—

الحمد لله الذي افاض بجلوده العلم وجود الخلق والناس بفهمه  
الذمة انواع الخلق الخ \*

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qāḍī Muḥiaddīn Abū'l-Hasan bin 'Izzaddīn bin 'Abdalhamīd al-Qazwīnī. For other copies of the commentary see Leid., No. 1572; Brill., No. 565; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus:—سنة فلان من الهجرة النبوية, tells us that the



present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-859 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah Azamiyah, founded by the above-mentioned Shâh Rukh.

### No. 519.

fol. 30 : lines 15 : size  $9\frac{1}{4} \times 5$  :  $5\frac{1}{2} \times 3$ .

اعلام الهدى و عقيدة ارباب التقى

## I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad as-Suhrawardî (تمت الدين عمر بن محمد السهروردى), the most eminent scholar and Şûfî of his time. The author was the nephew of Abû an-Najîb as-Suhrawardî (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Baḡdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal-Qâdir al-Jîlî (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Şûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al-Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr ar-Raḡîq, fol. 80; Isnawî, fol. 252; Mirât al-Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

انحمد لله الذى رفع ضئولة العمية عن صابر أهل الوداد الخ \*

For other copies of the work see Berlin, No. 1742; Cairo, vol. vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220 : lines 15 : size  $7\frac{1}{2} \times 5\frac{1}{2}$  :  $4\frac{1}{2} \times 3\frac{1}{2}$ .

شرح طوالع الانوار

## SHARḤU ṬAWÂLI' AL ANWÂR.

A very old copy of a commentary on Ṭawâlî, a theological work on metaphysics, by Baidâwî (*d* A.H. 685 = A.D. 1286) See, for a copy of the text, Berlin, No. 1772.

By 'Uбайдاللہ بن محمد al Fargānî محمد بن محمد الفرجانی, a well-known Shāfi'î scholar and Qāḍî of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣābiḥ, a well-known work on Ḥadiṣ. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kāminah, vol. ii, fol. 624 : Brock., vol. ii, p. 198 : Ḥabib as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubārak Shāh, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning :—

احمد الله حمدا يتقاصر عن ادراك ثنيتة عقول العقلاء ..... رأيت  
ان انكشف به مبادئ كشافه - قال و بعد و مقصود الكتاب مرتب على مقدمة  
و ثلاثة كتب افول النعم \*

Quotation from the text is introduced by the word قال, and the commentary by the word افول

For other copies of the commentary see Berlin, Nos. 1775-76 : Bodl., No. 146 ; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الاصفهاني.

## No. 521.

fol. 154: lines 27: size  $10\frac{1}{2} \times 7\frac{1}{2}$ :  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مطالع الانظار

## MATĀLĪ' AL ANZĀR.

A very old copy of a detailed commentary on Ṭawālī (for which, see preceding notice), dedicated to Amīr Qusūn (*d.* A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Naṣīraddīn Muḥammad (A.H. 698-708 = A.D. 1298-1398), one of the kings of the Bahr Mamlūk dynasty.

By Shamsaddīn Maḥmūd bin 'Abdurrahīm al Isfahānī شمس الدين محمود بن عبد الرحمن الاسفاهاني, a scholar known for his special merits in theology, philology, and logic. He was born in Isfahān, A.H. 674 where he completed his studies under his father and many others. In A.H. 724 he left Isfahān for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawāḥīyah Madrasah, and composed certain works. Shortly after the above-mentioned Amīr Qauṣūn called the author to Egypt, where a special institution was opened for him by the Amīr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kaminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning:—

الحمد لله الذي توحد بوجود الوجود و دوام البقاء ..... و سميت  
مطالع الانوار ..... قال الحمد لمن وجب وجوده ..... افول ضمن هذه  
الخطبة بمسائل الدين معظم مطالب الدين انهم

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; Br. Mus. Suppl., No. 186; Rāmpūr Library, Nos. 299-302.

The present copy is not dated, but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary dated A.H. 1305, is noticed in the Rāmpūr Library, No. 298.

Written in good Naskh.

## No. 522.

fol. 197; lines 21; size  $9\frac{1}{3} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد وآله و أصحابه

اجمعين النخ \*

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجوده ..... اقول ضمن هذه الخطبة بمعظم

مطالب الدين النخ \*

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن اعمى الله.

## No. 523.

fol. 139; lines 25; size:  $8\frac{1}{3} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حاشية مطالع الانظار

## HÂSHIYATU MATÂLI' AL ANZÂR.

A very useful gloss, being mainly an annotation on Iṣfahânî's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Ḥasan bin Muḥammad at Tûnî al Iṣfahânî معين بن حسن بن محمد التوني الاصفحاني. The present gloss and its author are noticed in Râmpûr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharif as سبدا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Maḥmûd al Bukhârî, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا اله الا هو احيى القلوب لا تحية سعة ولا نوم .....  
 اما بعد فيقول المفتقر الى الله اغني معين بن حسن بن محمد التوني  
 ..... فيذلة فوائد متعلقة بالسراج المشهور بطواع النظر قد كذب جمعها فيما  
 سلف من الزمن مما استفتت من اعظم العلماء والتفطت من كتب  
 القدماء ..... ظهري بتفكير ..... فاذت ان 'جمعها' ..... ليكون تذكرة  
 للاخوان و الفوائد المنيعة لتي علما تلى هذا السراج سيدنا و سيد البشر  
 ..... استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف  
 الحق و الدين النعم \*

Written in fair Naskh. Not dated; apparently 11th century  
 A.H.

#### No. 524.

fol. 321; lines 23; size  $9 \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century  
 A.H.

#### No. 525.

fol. 119; lines 25; size  $7 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

(حاشية ع طالع الانظار)

### HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation on Maḥmūd al Isfahân's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول في الممكنات, the first main division of the work, corresponding with fol. 19<sup>b</sup> of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page<sup>1</sup> tells us that the present work is a gloss on *Sharḥ Mawâqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95<sup>b</sup>, he mentions his name incidentally as Maḥmūd al Bukhârî, as appears from the following:—

افصل السادس الحمد لله الذى بهت في وجود عذئعه عقول العقلاء  
وتعذر انى معرفه بداهته وصول العلماء والصلوة والسلام على سيدنا  
محمد ..... وبعد فبقول المحتاج الى الله البارى محمود البخارى  
احسن الله حاته وانجح آماله ..... هذه فليله من الشبهة والايادات  
ويسيرة من الاجوبة والتديدات ..... علقت على سبيل الاستعجال النج \*

By Maḥmūd bin Nirmatallāh al Bukhârî البخارى  
Two works of his are mentioned in India Office, Nos. 556, 559: but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes Tūmî (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawâ'id ad Dīyā'iyyah* by Jāmi (d. A.H. 898 = A.D. 1492) to the Emperor Bābar (A.H. 909–937 = A.D. 1503–1530): and that he refers to Jāmi in the said gloss with the words *سره*, a term which is always used of the dead.

Beginning:—

فوله (المصنف) الكتاب الاول فى الممكنات يجوز ان يراد بالممكن  
ههنا التكوين العلم المتقيد بجانب عدمه وان يراد بالممكن الخاص ولكن  
يعنون الكتاب الاول به باعتبار اغلب اجزاء ذلك الكتاب او باعتبار ان المقصود  
انما هو بيان احوال الممكنات وذكر الامور العامة فى الباب الاول من هذا  
الكتاب انما هو على سبيل المبدائية النج \*

Written in fair Nasta'liq. Not dated; apparently 12th century.

A.H.

<sup>1</sup> On the strength of this note the present MS. has been wrongly described in Handlist No. 1180: nor was the name of the author given, having been traced subsequently.

## No. 526.

foll. 73; lines 5; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{4}$ .

عمدة العقائد

## 'UMDAT AL 'AQÂ'ID.

(Also designated Al 'Aqidat Al Hâfizîyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shī'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqidat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Hâfizaddin Abū'l Barakât 'Abdallâh bin Aḥmad bin Maḥmūd an Nasafī حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Ḥanafī School, who composed several works on the Qur'ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Alī Qârî in his Tabaqât. fol. 128<sup>b</sup>, gives the date of the author's death as A.H. 701: but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين  
 قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود  
 النسفي ..... هذا المختصر عمدة عقيدة اهل السنة و الجماعة الخ \*

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

## No. 527.

fol. 85 ; lines 29 ; size  $10 \times 7\frac{1}{2}$  ;  $7 \times 5$ .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARḤ I 'UMDAT AL  
'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâdî 'Abdalmu'min.

By Aḥmad bin A'ûd bin Dâniṣḥmand al Ḥanafî أحمد بن أعوذ بن دانيشماند al Ḥanafî دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hâj. Kḥaḥ. who. in vol ii. p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftâzânî (*d.* A.H. 791 = A.D. 1389), whom he mentions on fol. 47<sup>a</sup> thus:—

و ذكر التفتازاني في شرح المقاعد ان السكندر امر خارق للعادة النح \*

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية ووجوب وجوده بالحجج  
الساطعة ..... وبعد فقد صنف حافظ الحق والملة مقدمة ..... اردت  
ان اشرح لها شرحاً وافياً ..... وسميته كتاب الانتقاد في شرح عمدة  
الاعتقاد النح \*

Written in fair Naskḥ. Not dated; apparently 10th century A.H.

The MS. was for some time in the possession of one Kḥalîl Muḥammad, the Imâm of Jâmi' Umawî of Damascus, as appears from the following note:—

أحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

\* العموى



No. 528.

foll. 207; lines 43; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

كتاب الرد على الرافضى

## KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah: see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmalhi: see Hâj. Khal., p. 353), a work which deals mainly with the Imâmat question and some other Shi'a doctrines, by Hilli (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471'3.

Author: Abû 'l-'Abbâs Ahmad bin 'Abdalhalim ابو العباس احمد بن عبد الحلیم commonly called Ibn Taimiyah (d. A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462 1).

Beginning.—

الحمد لله الذي بعث النبيين مبشرين و منذرين ..... اما بعد فد  
احضر الى طائفة من اهل السنة والجماعة كتابا منفعه بعض شيوخ  
الرافضة في عصرنا ..... وهذا المصنف سمي كذبه مناج الكرامة في  
معرفة الامامة الخ \*

Ibn Taimiyah as Suni and Hilli as Shi'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyah refers to Hilli in the preface as بعض شيوخ الرافضة (one of the Râfidis of his age). Each of the points dealt with by Hilli is fully criticised and refuted by Ibn Taimiyah, who deals at length with the objections to the Shi'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîş and for other reasons. It is said that the Shi'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب ..... فرغ من نسخه ..... سنة احدى عشرة و ثمانمائة  
يوسف بن عمر العطاب الخ •

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطار . There are two important notes, one on the title-page, written in gold, which runs thus :—

برسم الخزانة العالية السلطانية الامامية الاعظمية ..... الذاهرية  
الصلاحية الرسولية الغسانية خلد الله ملك ماله و نصره آمين \*

The other, at the end, runs thus :—

و ذاك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية  
الذاهرية عمرها الله ببقاء ماله و خلد الله ماله و نصره آمين \*

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir Ṣanʿā (see, for a brief account of Amir's Library, Lib. Cat., vol. v. part ii, No. 305).

### No. 529.

fol. 25 : lines 20 : size  $9\frac{1}{2} \times 6$  ;  $7 \times 4$ .

شرح الايمان و الاسلام

## SHARḤ AL 'IMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words, 'Imân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadîṣ, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above : but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairî (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i. p. 180) : but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10<sup>b</sup>, where *Sharḥ al Maḡhab* by Qaḍî Abû Ya'la (d. A.H. 560 = A.D. 1164 : see Ibn Rajab, vol. i, fol. 163) is quoted thus : حكاه عن القاضى ابو يعلى في شرح المذهب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه ونستغفره ..... اعلم ان الإيمان و الاسلام يجتدع  
فيهما الدين كله و قد كدر الكلام فى حقيقة الإيمان و الاسلام و نزاعهم و اضطرابهم  
و قد عذفت فى ذلك مجلدات ..... فقول قد فرق النبي صلى الله  
عليه و سلم فى حديث جبرئيل ..... بين مسمى الإيمان الاسلام و الاحسان  
انخ \*

Written in good Naskh. Not dated: apparently 10th century  
A.H.

No. 530.

fol. 73: lines 25: size  $9\frac{1}{2} \times 6$ :  $7\frac{1}{2} \times 4$ .

كتاب العلو

KITÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسئلة علو الله), a doctrine based on verses of the Qur'ân and on Hadîṣ, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddîn Abû Abdallâh Muhammad bin Ahmad Ad Dahabî شمس الدين ابو عبد الله محمد بن احمد الذهبي one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v. part ii. No. 462 7.

Beginning:—

الحمد لله العلى العظيم رب العرش العظيم على نعمائه السابقة  
الظاهرة و الباطنة الخ \*

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin. No. 2313.

Written in fair Naskh. Not dated: apparently 11th century  
A.H.

## No. 531.

fol. 9 : lines 18 ; size  $6\frac{1}{2} \times 5$  ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus:—

الجزء الثالث من كتاب مسئلة علو الله تعالى مما جمعه محمد  
بن احمد الذهبي \*

The present copy (which corresponds with fol. 51<sup>a</sup>–67<sup>b</sup> of No. 530) is most probably 300 years older than the latter. It begins abruptly thus:—

وروى الحافظ عبد الغزى وشيخ الاسلام ابو الحسن البكرى وغيرهم  
بأسنادهم في جمعهم عقيدة الشافعى الخ \*

The present 3rd part ends thus:—

رواه الخطيب في تاريخه عن عبد الله بن محمد القرشي \*

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

## No. 532.

fol. 149 ; lines 21 ; size  $8\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

الكافية الشافية في انتصار الفرقة الناجية

AL KÂFIYATU ASH SHÂFIYAH FÎ  
INTIŞÂR AL FIRQAT AN  
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qaṣîdâ'î Nûnîyah. Hâj. Khal., vol. ii, p. 127, wrongly designates it Qaṣîdatu Lâmiyah.

Author : Abû Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî. ابو عبد الله محمد بن ابي بكر بن ايوب القيمي. (d. A.H. 751 = A.D. 1350 ; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus:—

الحمد لله شهدت برؤيته جميع مخلوقاته و افترت له بتعبودية جميع  
مصنوعاته النعم \*

After the preface, the work begins with the following verses:—

إذا اردت مجامع الطرق التي فيها لفتراق الذئس فى القوآن  
مدار همأ اعلان قم عليهم هذا انخلاف همأ له ركذن

The work comprises several Faṣḥs. in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject: while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Faṣḥs.

Only one other MS. copy of the work is noticed, viz., in Berlin. No. 2092: but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

### No. 533.

fol. 113: lines 27: size  $12 \times 8\frac{1}{2}$ :  $9 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work. Written in bold Naskh. Dated A.H. 1243.

### No. 534.

fol. 167: lines 19: size  $10 \times 7\frac{1}{2}$ :  $8 \times 5\frac{1}{2}$ .

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂḤ ILÂ BILÂD  
AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazili and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Ḥadîṣ, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abū Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyīmī أبو عبد الله محمد بن أبي بكر بن أيوب القيعي (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جذات الفردوس عبادة نزلًا ..... وبعد فهذا  
كتاب اجتهدت في جمعه و ترتيبه ..... فهو للمحزون سلوة و للمشتاق  
الى تلك العرائس جلوة و سميته حادي الارواح الى بلاد الافراح النخ \*

For other copies of the work see Berlin. No. 8798; Paris, No. 1387; Leid. No. 2023; Cairo, vol. ii. p. 133. The work was printed in Cairo in A.H. 1340, along with Flām al Mûqī'in.

Written in good Naskh. Not dated: apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

### No. 535.

foll. 311; lines 33: size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

شرح المواقف

## SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâḍi Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alī bin Muḥammad وعلي بن محمد, commonly called As Sayyid Ash Sharīf Al Jurjānī السيد الشرف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v. part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

\* ضمن خطبة كذبه الإشارة الى مفاهيم علم الكلام النخ \*

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

\* سبحان من تقدست سبعيات جماله النخ \*

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭān-Giyâṣad din, the grandson of Timūr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid. No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated: apparently 9th century A.H.

### No. 536.

fol. 342; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

### No. 537.

fol. 319; lines 24; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

حاشية الحلبي على شرح المواقف

## HĀSHIYAT AL CHALABÎ 'ALĀ SHARĤ AL MAWĀQIF.

A well-known gloss on Sharḥ al Mawāqif (see No. 536 above).

By Ḥasan bin Muḥammad Shāhī al Fanāri حسن بن محمد شاه الفناري, commonly called Al Chalabī الحلبي, a famous author and scholar, known for his special merits in the Qur'ānic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on Talwīḥ (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the Iznīq Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; Ḥadā'iq al Ḥanafīyah, p. 338.

Beginning:—

الحمد لله الذي توليت الافهام في كبرياء ذاته و تحيرت الالهام  
في عظمة صفاته النخ \*

For other copies of the work see Berjīn, No. 1107; Cairo, vol. ii. p. 16.

A printed copy of the gloss is noticed in the 'Āṣifiyah Library. No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

### No. 538.

fol. 338; lines 21; size 10 × 6; 7 × 3½.

الحاشية على شرح المواقف

## AL HĀSHIYAT U 'ALĀ SHARḤ AL MĀWĀQIF.

A very detailed gloss on *Sharḥ Al Mawāqif* (No. 535 above), explaining the text from the theological and philological points of view.

By 'Abdalḥakīm As Siyālkūṭī السالكوني (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يوافي نعمك ويكافئ عزيديد كمك ..... اما بعد  
فهذه فوائد بل فوائد علقها على شرح المواقف ..... عند فؤادة فؤة العين  
لهذا الغريب عبد الله الملقب باللبيب النخ \*

'Abdalḥakīm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of *Sharḥ Al Mawāqif*, studied under him by his son, 'Abdallāh, commonly known as Al Labīb, himself the author of a gloss on *Al Muṭawwal* (see Handlist, No. 2798).

One Muḥammad 'Askarī tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallaṭīf, the grandson of 'Abdalḥakīm.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.



## No. 539.

fol. 432; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

## No. 540.

fol. 193; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$

الحاشية على الأمور العامة

AL ḤĀSHIYAT 'ALĀ AL 'UMÛR AL  
'ĀMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharh Mawâqif*, on fundamental principles (الأمور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069-1118 = A.D. 1659-1707).

By Mir Muḥammad Zāhid bin Muḥammad Aslam Al Harawī *مير محمد زاهد بن محمد اسلم الهروي*, commonly known as Mir Zāhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazâ'i (commander of one thousand) in the reign of Shāh Jahān. Our author's literary attainments and merits were fully appreciated by Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shāh Jahān's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subḥat al Marjān*, fol. 156<sup>a</sup>; *Ḥadā'iq al Ḥanifiyah*, p. 428; *Tadhkira i Ulmā' Hind*, p. 188.

Beginning—

نحمدك يا من قصرت من وصف كماله السنة العلماء الاعلام .....  
قوه مالا يتخاص الخ انت تعلم ان المنبذ منه ان الامور العامة احوال  
الواجب والجوهر والعرض الخ \*

The work was printed in the Alawî Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list, Nos. 90-92; Āṣifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskḥ, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ūd Khân Quraishî, an officer of Panj Hazâri in the reign of Aurangzaib, who was appointed Governor of Allahâbâd in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ūd Khân.

#### No. 541.

fol. 110; lines 19, size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله ما يختص الشيخ اذ تعلم ان المتبادر منه ان الامور العامة  
الشيخ \*

Written in Nasta'liq. Not dated; apparently 12th century A.H.

#### No. 542.

fol. 67; lines 29; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

## No. 543.

fol. 71 ; lines 28 ; size  $12 \times 6$  :  $10\frac{1}{2} \times 4\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI  
MÎR ZÂHID.

A very useful annotation of Mir Zâhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qâdi Mubârak bin Muḥammad Dâ'im al Fârûqî al Gupâmu'i . فاضى مبارك بن محمد دائم الفاروقى الغوپاموئى . the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavi Ḥamdallâh (*d.* A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list. No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira'i 'Ulamâi Hind. p. 174.

Beginning, without preface, thus :—

فوله ان المتبدل منه انم ليفل كما كن موضوع العلم هو المعلوم  
او الوجود المطلق انم \*

For other copies of the work see Rampûr printed list. Nos. 71-72 ; India Office, No. 453

The present copy (which is defective at the end) bears three Arddidals, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated ; but most probably written in or before A.H. 1192.

## No. 544.

fol. 57 ; lines 20 ; size  $10 \times 5\frac{1}{2}$  ;  $8 \times 4\frac{1}{2}$ .

The Same.

Another copy of the same, defective at the end like the preceding copy.

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

## No. 545.

foll. 134; lines 17; size  $9\frac{1}{3} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (Nos. 540-42 above).

By Maulavî Barkatallâh مولوي بركت الله, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najib ad Dawlah (d. A.H. 1184 = A.D. 1770; see Beale. p. 290).

Beginning:—

يا من حمدة اول مواقف الكلام و آخر المقامد ..... قوله انت  
تعلم ان المتبادر منه النج انت خبير ان الشائع في عرفهم استعمال لفظ  
الاختصاص في المحمولات بالطبع النج \*

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## No. 546.

foll. 151; lines 21; size  $9\frac{1}{3} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century, A.H.

## No. 547.

fol. 160 ; lines 19 ; size  $11\frac{1}{2} \times 7$  ;  $8 \times 4$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulavi Zâhûrallâh bin Muḥammad Walî bin Gulâm Muṣṭafâ a Muftî and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works ; see Taḍkira'i 'Ulamâi ' Hind, p. 100. The date of his death is omitted by his biographers ; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد وآله واصحابه  
اجمعين ..... قال المصنف ابي مالا يختص النسخ اعلم انه قد وقع في  
تبئين معنى الامور العامة عبارات مضطربة النسخ \*

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus :—حاشية مولوي ظور الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated ; apparently 13th century, A.H.

## No. 548.

fol. 454 ; lines 18 ; size  $8\frac{1}{4} \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (No. 540 above) ; much appreciated in India, these notes being remarkable for their critical acumen.

By 'Abdal 'Alī Muḥammad bin Nizāmaddīn نظام بن محمد بن علي محمد بن نظام, commonly called Baḥr al 'Ulūm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Ṣadraddīn to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قیامت نامه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadā'iq al Ḥanafiyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Asifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Taḍkira'i 'Ulamā'i Hind, p. 123, and Dr. Hidāyat Ḥusain, in Būhār Lib. Cat. vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Gulām Muḥammad, in his work, Aṣ Ṣaulat al 'Abqariyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and uses the words قدس الله الباري متوفا which are always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning:—

ان اجل كلام ينطلق باللسان ..... اما بعد فيقول العبد الراجي .. ...  
عبد العلي محمد ابو العياش ابو نظام الملة والدين الانصاري .....  
ان الامور العامة من اجل العلوم العقلية ..... قوله اى مالا يختص به  
اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة النح \*

The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by *Mir Zâhid*.

For other copies of the work see *Râmpûr*, Nos. 68-70; '*Âṣifiyah*, No. 376.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

*Maulavî Sa'id* of *Patna* (see *Lib. Cat.*, vol. v. part i. No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

### No. 549.

fol. 216; lines 17; size  $12\frac{1}{2} \times 8$ ;  $8 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface. thus:—

قوله اي مالا يختص النح اعلم انه قد وقع في تفسير الامور العامة  
عبارات مضطربة النح \*

Written in *Nasta'liq*. Not dated; apparently 14th century A.H.

### No. 550.

fol. 120; lines 17: size  $8 \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح العقائد العنصرية

## SHARḤU AL 'AQÂ'ID AL AḌUDÎYAH.

(Also known as '*Aqâ'id u Mullâ Jalâl*.)

A very popular commentary on '*Aqâ'id Aḍudîyah*, a treatise on the principles of faith written, from the *Sunnî* standpoint, by *Qâḍî 'Aḍud* (d. A.H. 756 = A.D. 1355). For a copy of this treatise see *Br. Mus. Suppl.*, No. 1206 3.

By *Jalâluddîn Muḥammad bin As'ad Aṣ Ṣiddiqî Ad Dawwânî* جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as *معقق دواني* (the scholar of *Dawwân*). He was born in A.H. 830 in *Dawwân*, a district in *Gâzarûn*, where his father was a *Qâḍî*. He worked as a professor of

the Madrasah Aitam in Shîrâz, and then as a Qâḍi of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Ṣadraddin Aṣḥ Shîrâzî (*d.* A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442<sup>b</sup>; Brock., vol. ii, p. 217; Ḥabîb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الإسلامية ..... وبعد فيقول المحتاج  
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العصرية  
لم تدع قاعدة من اصول الدينية النج

Dawwânî, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dâmağânî is noticed in Cairo, vol. ii, p. 38; *Of.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqâ'id Mullâ Jalâl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Râmpûr Library, Nos. 202-6; 'Âṣifiyah Library, Nos. 21, 127, 373; Berlin. No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466<sup>1</sup>.

Written in Nasta'liq. Dated A.H. 1085.

### No. 551.

foll. 58; lines 21; size 11 × 7; 8 × 3½.

The Same.

Another copy of the same. Written in Nashḥ. Dated A.H. 1116. It is noted, at the end, by one Jân 'Alî, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =



A.D. 1806-37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

fol. 84; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 6\frac{1}{2}$ .

الحاشية على شرح العقائد العنصرية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL  
'AQÂ'ID AL AḌUDÎYAH.

(Also known as *Khânaqâhiyah*.)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muḥammad Jân al Qarâbâġi يوسف بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâġ, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see *Khûlâṣat al Aṣar*, vol. iv, p. 510. Hâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد وكيف احمد..... فيقول الحق..... ابن محمد بن

القراباغى ..... وسميته بالخانقاهي النخ \*

The author composed the present gloss, which is his first composition, at a *Khânaqâh* of Samarqand. Hence it is sometimes known as *Khânaqâhiyah*. He dedicated the gloss to Ṣufî Abû Ḥamid Khalîlallâh.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

## No. 553.

fol. 106; lines 15; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

## No. 554.

fol. 47; lines 23; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الحاشية على شرح العقائد العضدية

AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADŪDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwānī. In some cases a philological explanation of the words is also given.

By 'Abdalhakīm as Siyālkūti السیالکوتی (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين  
مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً توهم النج \*

Two copies of the gloss are mentioned in Rāmpūr. Nos. 111-13.

The colophon runs thus:—

نمت الحاشية الميمونة من مصنفات عبد الحكيم السیالکوتی على

شرح العقائد مولانا جلال الدين الدواني \*

Written in fair Nasta'liq. within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

## No. 555.

fol. 60 ; lines 11 ; size  $8\frac{1}{2} \times 4$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

فخر الحواشي

## FAKHR AL ḤAWĀSHĪ.

An annotation of Dawwānī's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'aziz العزیز بن عبد العزیز, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37<sup>a</sup>, mentions his father's Persian work كشف الغطاء on K̲hilafat, which is also incidentally mentioned in Persian Cat., vol. viii. p. 90. 'Abdal'aziz, the father of the writer, was a poet, known as 'Izzat. He held a maṣṣab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning :—

الحمد لله الذي خصصنا بمراتب الادراك و التمييز و الصلوة و السلام  
على من علمنا بن العلم شيعي عزيز لا يعطى الا لعبد عزيز وبعد فيقول  
العبد المفتقر الى رحمة الله ..... محمد بن الشيخ في اهل التمييز المدعو  
بفخر الدين ان هذه فوائد شريفة ..... متعلقة بكل شرح العقائد  
العصية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...  
عالمير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف  
و ثمان من الهجرة ... و سميت بفخر الحواشي على كشف الغواشي  
الخ \*

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

## No. 556.

fol. 74; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العنصرية

AL HÂSHIYATU 'ÂLA SHARḤ AL  
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mullâ Nizâmaddin bin Quṭbaddin as Sihâlâwî ملا نظام الدين بن قطب الدين السهالوي, the father of Baḥr al 'Ulûm (*d.* A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amânallâh al Banârasî (*d.* A.H. 1133 = A.D. 1720). Fatiḥa'i Farâġ, the ceremony observed on his completing his studies, was performed by a Şûfi, Ġulâm Naqshband (*d.* A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzâq al Hânsawî. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamâ'i Hind, p. 42; Ḥadâ'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان النح لا يرتاب ان حاصل الضمير مذكور صريحاً وهو الذبي  
اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لا يتخذ صراحته النح \*

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus:— حاشية ملا نظام الدين والد, tells us that the present gloss is by Mullâ Nizâmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12<sup>b</sup> from Nizâmaddin's gloss, a passage which will be found on fol. 6<sup>a</sup> of the present MS.:—

تحريرة ان المقدمات مسلمة غير منتجة للمطلوب \*

A copy of the present gloss is noticed in Râmpûr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.

## No. 557.

fol. 34; lines 22; size  $10 \times 7$ ;  $7 \times 4$ .

الحاشية على شرح العقائد العصرية

**AL ḤASHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.**

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as-Sihālāwī ملا كمال الدين السهالوي, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see Taḍkira'i 'Ulamā'i Hind. p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف باللام هو المطلق مع التخصيص  
الحاصل من قبل اللام فهو عربي لا يمنع الاطلاق الخ \*

For two other copies of the gloss see Rāmpûr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

## No. 558.

fol. 44; lines 24; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العصرية

**AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.**

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar-Rahmānī بن عبد الرحمن بن عبد الرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته وتذرة عن مجانسة مصنفاته .....  
وبعد فيقول الفقير الى التأييد السبكاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلقة على الشرح المشهور للعقائيد العضدية  
قد كنت قيدتها في سالف الزمان فاردت الآن ان احريها مفصلة مبنوية .....  
مستعيناً بالله الكريم و متوكلاً على الحكي العظيم النخ \*

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwânî's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 559.

fol. 71; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

### No. 560.

fol. 386; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 5\frac{1}{2}$ .

شرح المقاصد

### SHARH AL MAQÂSID.

A very popular commentary by Sa'daddîn al Taftâzânî (*d.* A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called *Al Maqâsid*; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لک الحمد و المنة و علی رسولک و اصحابہ الصلوۃ و التحیة و بک  
الاستعانة و منک التوفیق و علیک التوکل و الیک التفویض \*

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لک الحمد یا من بیده ملکوت کل شیء و به اعتضاده و من عنده  
ابتداء کل حی و الیه معاده النخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظرية كمالها معرفة حقائق الاشياء كما هي الخ* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office. No. 461; A. S. No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

### No. 561.

foll. 310 : lines 17 : size  $10\frac{1}{4} \times 5\frac{1}{3}$  ;  $7 \times 3\frac{1}{2}$ .

### تذهيب التهذيب

### TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdib, a work of Sa'daddin at Taftâzânî (*d.* A.H. 791 = A.D. 1389; see No 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddin's object in this composition was to indicate the connection between theology and logic and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634 1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *ابو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إِلَّاهَ أَقْدَمَ وَجْذَابِ الْقُدُسِ وَ الْكِبَرِيَّاءِ مَكْشُوفٍ بِالْجَبْرُوتِ وَ حَقَّاهُ  
لِحُجْمِ وَ نِقَابِ الْحَمْدِ وَ الثَّنَاءِ مَكْشُوفِ فِي الْمَلِكِ وَ الْمَلَكُوتِ ..... فَيَقُولُ  
الْفَقِيرُ الْفَضْلُ الرَّبَّانِيُّ أَبُو يُوسُفَ مُحَمَّدَ بْنَ يَعْقُوبَ الْبَنْبَانِي ... وَ سَمِيَّتُهُ  
بِتَذْهِيبِ التَّهْذِيبِ الْخَمْسَةِ •

The commentary is a rare one, only one other copy of the same having been noted, viz., Āṣifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

## No. 562.

foll. 88 : lines 21 ; size  $8 \times 5\frac{1}{2}$  ;  $6 \times 4\frac{1}{2}$ .

## الاصابة في درة القلائد

## AL IŞÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on *Durrat al Qalâid*, a versified treatise dealing with the main points of theology. and containing 100 couplets, composed in A.H. 793 by some Hanafi scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary :—

والنظم لبعض الفضلاء السابقين من الحنفية \*

By Aḥmad bin Muḥammad al Madanî المدنى, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660 ; see Brock., vol. ii, p. 205 ; *Khulâṣat al Aṣar*, vol. i, p. 342 ; *Tāj at Ṭabaqât*, vol. xi, fol. 340.

Beginning :—

الحمد لله و لبي النعماء باسط الجود على اهل الارض و السماء احمدة  
جميع معامدة الخ \*

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in *Durrat al Qalâid* indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم هذا العلى الصمد      الواحد الفرد القديم الاحد  
سميتها بدرة القلائد      و غرة الاصول بالعقائد  
اياتها من مائة لم تزد      فليس فيها من كسور العدد  
من سنة الثلاث و التسعين      و سبعمائة مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.



## No. 563.

fol. 84; lines 19; size  $8 \times 5\frac{1}{2}$ :  $6 \times 3\frac{1}{2}$ .

المساعد في شرح المسامرة

AL MUSÂMARAH FÎ SHARḤ AL  
MUSÂYARAH.

A commentary on Al Musâyah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdin Ibn al Humâm (*d.* A.H. 861 = A.D. 1456). For a copy of Musâyah see Berlin, No. 1826. As we are told by its author, Al Musâyah is an abridgement of Al Qudsiyah, a work on theology by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

By Kamâladdin Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î الشافعي المقدسي الشافعي محمد بن أحمد المكي، a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdiriyyah order of Sufism. He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (*d.* A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500: see *An Nûr as Sâfir*, fol. 147<sup>a</sup>: Brock., vol. ii, p. 226.

Beginning:—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة ..... وبعد  
فمدا توضيح كتاب المسامرة في العقائد ..... تأليف شيخنا كمال الدين  
محمد ابن الهمام \*

For other copies of the work see Leiden, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

## No. 564.

fol. 407 ; lines 39 : size  $10\frac{1}{2} \times 7$  ;  $9\frac{1}{2} \times 6$ .

[ الكتاب في علم الكلام ]

## AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnî Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4<sup>b</sup>-51 of the present volume, the treatise الغناتى by Imâm al Haramain (*d.* A.H. 478 = A.D. 1085 : see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume :—

I. *الصفات و الاسماء* by 'Abdal Qâhir al Baġdâdî (*d.* A.H. 429 = A.D. 1037).

II. *شعب الایمان* by Ḥalimî (*d.* A.H. 403 = A.D. 1012).

III. *المقصد الاسنى* by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows :—

I. fol. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. fol. 53-97<sup>a</sup>. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same *الباب العاشر* من الكتاب الثالث في الردة.

III. fol. 97<sup>b</sup>-98<sup>a</sup>. Khatimah (epilogue) to the preceding chapter *خاتمة فيما حصل به توبة المرنند*.

IV. fol. 98<sup>b</sup>-407. 4th Kitâb, subdivided into 10 Bâbs *الكتاب الرابع* يشتمل على عشرة ابواب.

(i) fol. 98<sup>b</sup>-147<sup>a</sup>. 1st Bâb of the 4th Kitâb, defining 'Imâm *الاول من ابواب شعب الایمان القول في الایمان*.

(ii) fol. 147<sup>b</sup>-407. 2nd Bâb (incomplete) of the 4th Kitâb, on

belief in the Prophet and in other prophets الباب الثاني من الكتاب  
في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (fol. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet :—

و وصل الايمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق  
وصفها و تعديدها بمعانيها و اثبات الرسول على الله عليه و سلم بالالفاظ  
الدالة عليها فان تصديقه في الرسالة يأتي على قبولها منه الخ \*

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume ; for the present volume ends with the theological definition of حنان, one of the 99 names of God, while the next begins with the definition of مقبب another (and the last) of the 99 names of God, as appears from the following words of the colophon :—

و يتلوه في الدي بعده اسم المقيت جل و على \*

On fol. 67<sup>b</sup>, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus :—

اعلم و فقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع  
كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا  
هذا \*

The theories of the Galatiah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380<sup>b</sup> thus :—

و منها اثبات المحاسبة عن الخلق ..... و في هذا ابطال من انكر  
محاسبة الصانع عن عباده كما ذهب اليه الغلطية من الجهمية و ابطال  
قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم  
البصري ..... و منها ابطال قول هشام القرطبي ..... لان هشاماً حرم  
على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ \*

On fol. 71<sup>a</sup>, the author refers to the *Shaitānīyah* ( شيطانية ) sect, who deny the personality of Satan. and to some of their theories, which are not generally known, thus:—

اما الشيطانية اصحاب شيطان الطق حكي عنه القول بكثير من  
تشبهات الوافض و زاد علينا بقوله ان الله تعالى يعلم الاشياء اذا قدرها  
و ارادها و التقدير عند الإرادة و الإرادة فعل النخ \*

عبد الله ابوبكر Abdallah Abû Bakr bin Hasan an Nawawî. The works of reference do not provide us with any account of the author: but the author himself, in the colophon quoted below, tells us that he was born in Nawâ, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله ابني بكر  
ابن حسن النوري مولدا ثم الدمشقي ..... و كان الفراغ منه ... يوم الجمعة  
..... ثامن ذي القعدة سنة عشرة و ثمانمائة ..... و الحمد لله علي  
كل حال ..... و يتلوه بعده اسم المقيت النخ \*

Hence he was a scholar of the 9th century A.H. The author mention his *Shaikh* (teacher), Abû Bakr al Mauṣilî (d. A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399<sup>b</sup>; and refers to his work, *Futûḥ Ar Raḥmân*, thus:—

قال شيخنا ابو بكر الموصلي قدس الله في كتابه المسمى بفتوح  
الرحمن النخ \*

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لازم ولا يتعدى كقولنا ..... يتعلق بمقتضاه لغيره كوصفنا بانه عالم  
قادر النخ \*

The larger portion of foll. 1-12 is damaged.

Written in fair Naskh. Dated A.H. 810.

VOL. X.

F

No. 565.

foll. 52 ; lines 21 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 5$ .

المصباح

## AL MISBÂH.

A rare commentary on Umm al Barâhin, a well-known work on mystic theology, by Sanûsi (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin. No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir aṣ Ṣaman.

By Muḥammad bin 'Abdarrahîm bin Ibrâhîm bin Ḥasan al Ḥanafî محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafâjî (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin. No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

النعمة لله الذي تفرد بوجوب وجوده و افاض جوده على كل موجود  
 ..... و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم  
 بن حسن الحنفي ..... قد كنت شرحنا ام البراهين .....  
 شرحا سميته الجواهر الثمين ثم رأيت كبير العجم ..... فشرحت في شرح  
 لها متوسط ..... و سميته بالمصباح \*

Written in fair Naskh. Dated A.H. 1199.

2

Scribe : حافظ محمد امين.

## No. 566.

fol. 40 ; lines 17 : size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

الكاشية على شرح الهددي لام البراهين

AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
HUDHUDÎ LI UMM AL  
BARĀHÎN.

(Designated, in Cairo, vol. ii. p. 21. Al Ḥawâshî al Bahîyah.)

A detailed annotation of Sanûsî's Umm al Barâhin (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin. No. 2019)

By Shaiikh Ḥusain an Namâwî الشيخ حسن الناموي, a scholar of the 11th century A.H. ; see Cairo, vol. ii. p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin. No. 2019, referred to above, Hudhudi is stated to be a scholar of the 12th century A.H. ; but if, as stated above, Shaiikh Ḥusain (who annotated Hudhudi's commentary) belonged to the 11th century, this is obviously a mistake

Beginning :—

الحمد لله رب العالمين والصلوة والسلام الا تمان الا كملان على سيدنا  
محمد سيد ولدعدنان ..... وبعد فبذة حواشي و فوائد و نكت  
جمعتها من كتب القوم على العقيدة المسماة بام البراهين ..... و شرحها  
للهددي النعم \*

Written in good Naskh. Dated A.H. 1182.

## No. 567.

fol. 353 ; lines 19 ; size  $9 \times 5\frac{1}{2}$  ;  $7 \times 3\frac{1}{2}$ .

المواقيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Sûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the *Ṣūfis* in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, *Z.D.M.G.*, vol. xxi, p. 271.

Author : ‘Abdalwabbhāb bin Aḥmad bin ‘Alī ash *Shā‘rānī* عبد الوهاب بن أحمد بن علي الشحراني, the most prominent *Ṣūfi* scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 *Ṣūfi* *Shaiḫs*. See *Al Lawāiqh*. Hand-list, No. 2446. foll. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see *Tāj at Ṭabaqāt*, vol. x, fol. 497; *Al Khīṭaṭ at Tawfiqiyah*, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; *Z.D.M.G.*, vols. xx, p. i. xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hāj. *Khal.* in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37. and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning:—

الحمد لله رب العالمين واصلى واسلم على سيدنا محمد وعلى  
سائر الانبياء ..... هذا كتاب الفقه في علم العقائد وسميته باليواقيت  
و الجواهر في بيان عقائد الاكابر ..... وذلك لان المدار في العقائد على  
هاتين الطائفتين اذ الخلق كلهم فسمان إما اهل نظر و استدلال وإما اهل  
كشف و عيان فربما ظن من الخوض له في الشريعة ان كلام احدى  
الطائفتين مخالف للاخرى فقصدت في الكتاب الجمع بينهما ..... و هذا  
لا اعلم احدا سبقني اليه النخ \*

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair *Naskh*. Not dated; apparently 11th century A.H.

## No. 568.

fol. 208; lines 22; size  $11 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

الصواعق المحرقة

## AŞ ŞAWÂ'IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly, condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shi'a authors composed works in refutation of our present work. See Kashf al Hujub, fol. 45<sup>b</sup>. Aş Şawârim, by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Bûhâr Lib. Cat., vol. ii, No. 112.

Author: Shihâbaddin Ahmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الخ \*

For other copies of the work see Berlin, Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh Dated A.H. 1090.

Scribe: عماد أسرة.

## No. 569.

fol. 140; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

حكمة الانبياء

## 'IŞMAT AL ANBIYÂ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Ismat al Anbiyâ' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhreddin ar Râzî (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣls:—



- I. foll. 9-22<sup>a</sup>. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام  
معصومون عن الكفر والكبائر
- II. foll. 22<sup>b</sup>-38<sup>a</sup>. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام  
عن المعاصي التي دون الكفر
- III. foll. 38<sup>b</sup>-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة  
النعم

The author dedicated the present work to Prince Mu'izzaddin Muhammad Kāmran (*d.* A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—Abdallāh bin Shamsaddin bin Jamāladdin al Anṣārī. عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣārī tribe of Arabia. Some of his ancestors settled in Sulṭānpūr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfī of great repute, and flourished during the reign of Humāyūn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of Shāikh al Islām and, as a Ṣūfī, with the title of Makhdūm al Mulk.

He was so strict and orthodox a Sunnī, that he held that the 3rd Daftar of Raudat al Aḥbāb (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jāmāladdin (*d.* A.H. 926 = A.D. 1519), but was a later Shī'ā addition, seeing that Jāmāladdin was a known supporter of the views of the Sunnis, whereas the 3rd Daftar contains passages supporting Shī'ā views. This was the subject of dispute between our author and 'Abdalqādir Badāyūnī, the author of the well-known Muntakhab at Tawārikh. (For a description of the dispute, see Muntakhab at Tawārikh, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarāt. A.H. 990 = A.D. 1582; see Muntakhab at Tawārikh, loc. cit; Taḍkira'i 'Ulamā'i Hind. p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Ḥadā'iq al Hanafiyyah. p. 397. mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بک اعتصم یا عزیز یا کریم و من يعتصم بالله فقد هدي الى صراط  
مستقيم ..... و بعد فيقول العبد المعتصم بحبل الله الباري عبد الله  
بن شمس الدين بن جمال الدين الانصاري عصمه الله عن خلف القول .....  
و مظهر من انه سمي نبي آخر الزمان وهو الملقب بمعز المدين محمد  
كامران من الله على البرايا بتأييده ..... وسميته بعصمة الانبياء ... متحف  
اذلك الملك الذي تلقى الناس لامره بالقبول الخ \*

The use, in the preface, of the verb عصى in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe : شيخ عبد الله.

No. 570.

fol. 110 ; lines 15 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3$ .

اتحاف المرید بجوهرة التوحيد

ITHÂF AL MURÎD BI JAWHAR  
AT TAWHÎD.

The present work is an enlargement of Irshâd al Murîd, a concise commentary by the same author on Jawhar at Tawhîd, a versified treatise on theology by the commentator's father, Ibrâhîm al Liqânî (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library. Nos. 201-202.

Author : ' Abdassalâm bin Ibrâhîm al Mâlikî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of Jawhar at Tawhîd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jâmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see *Khulâṣat al Aṣar*, vol. ii, p. 417 ; Brock., vol. ii, p. 307.

Beginning :—

الحمد لله الذي رفع لاهل السنة المحمدية في الخافقين اعلامه  
الشيخ \*

For other copies of the work see Munich, Nos. 148-149 ; Paris, Nos. 1281-82 ; Alger., Nos. 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe : سيد محمد بن عبد الله الكافي.

No. 571.

fol. 97 ; lines 23 ; size  $9 \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in good Naskh. Not dated ; apparently 13th century

## No. 572.

foll. 99 : lines 19 ; size  $8 \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 8$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe : حسن بن عبدالرحمن.

## No. 573.

foll. 6 ; lines 23 ; size  $8\frac{1}{3} \times 6$  ;  $7 \times 4$ .

فيض الاله المتعال باثبات كرامات الاولياء  
فى الحيوة و بعد المات

FAID AL ILÂH AL MUTA'ÂL BI  
IṢBÂTI KARÂMÂT AL AWLÎYÂ'  
FÎ AL ḤAYÂT WA BA'D  
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author : Aḥmad al Jawharî الجوهري, a scholar. Ṣūfî and disciple of 'Abdalwahrâb ash-Sha'rânî (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Ṣūfî Aḥmad bin Muḥammad al Jawharî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198<sup>a</sup> ; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning :—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري ..... اعلم  
وفقنا لما هو الحق المبين النخ \*

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated ; apparently 13th century A.H.

## No. 574.

fol. 113; lines 27; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ ISBÂT  
WAJH AL WAZN WA 'ÂLAT  
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Ḥadīṣ. The Mu'tazili and some other sects of Muhammadans explain those passages of the Qur'ân and Ḥadīṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râshidî *عبد القادر بن محمد بن أحمد بن مبارك بن عبد الله الراشدي*, a Qâḍî of Constantine (in Africa), of the 11th century A.H., belonging to the Mâlîkî school.

Beginning:—

حمد المقيم الوزن ..... و بعد فيقول القاضي بقسطنطينية .....  
وهو الراجي عفو القادر الراشدي عبد القادر ..... فظهر انها رسالة جليلة  
من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة  
الميزان الخ \*

At the end the author gives us his genealogical table, in which he traces his descent from 'Alî, the 4th Caliph.

Written in Magrabi character. Not dated; apparently 11th century A.H.

## No. 575.

foll. 9; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

حاشية على رسالة علامات الساعة

HÂSHIYATU 'ALÂ RISÂLAT I  
'ALÂMÂT AS SÂ'AH.

An annotation of the gloss of 'Ali al Ajhûrî (d. A.H. 1066 = A.D. 1656) on the treatise of Ibn Abi Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alî ash Shaibânî على التسنينى, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Ali al Ajhûrî

Beginning:—

نحمد لله رب العالمين واصلوة والسلام... على سيد المرسلين  
و على آله وصحبه اجمعين..... وبعد فيقول العبد الفقير الى ربه الغني  
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي  
علي الا جهوري في حاشية على رسالة ابن ابي زيد..... قال سيدي  
الا جهوري اول اشتراط الساعة خروج الترك النجم •

No other copy of the present annotation is known to us.

Written in fair Naskh Not dated; apparently 12th century

A.H.

## No. 576.

foll. 18; lines 17; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 6\frac{1}{2}$ .

الاجوبة المصرية

## AL AJWIBAT AL MIŞRÎYAH,

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibṭ Aḥmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

- I. Foll. 1-2. Contents. The questions (in 75 couplets)
- II. Foll. 3-4<sup>a</sup>. The replies (in 54 couplets).
- III. Foll. 4<sup>b</sup>-18. Detailed replies to the questions (in prose).

Author: Muḥammad bin 'Abdalbâqî bin Yûsuf az-Zarqânî  
عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwattâ' (see Lib. Cat., vol. v. part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qastallâni's Al-Mawâhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tâj at Tabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله وكفى وسلام على عبادة الدين اصطفي فقد جئني بعض  
الأناس بأسئلة جمعها من أماكن شتى وجعلها نظماً والله أعلم بالمقاصد الخ \*

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Adam, begins thus:—

يا ربك الحمد يا ربّي وعفوك اسأل وحسن ختام اذ بي الموت يفرل  
وهل قبلنا خلق وكان لهم دنا وفي الأرض قد كانوا عاشوا وطولوا

The reply to this point, which is in the negative, runs thus:—

بدأت بحمد الله اذ هو اول وبعد اصلي على النبي هو افضل  
فما صح اصلا قبل آدم ولا ام من قبله تتنقل

The same question, with the reply in prose, begins thus:—

اولها هل كان قبل آدم آدم وام ..... جوابه هذا شيء لا يصح كما  
ذكره غير واحد الخ \*

Written in fair Naskh. Dated A.H. 1279.

### No. 577.

fol. 23; lines 21; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

The Same.

Another copy of the same Written in good Naskh. Dated  
A.H. 1289

Scribe. ابو النجا صالح سعد

No. 578.

foll. 10; lines 21: size  $8\frac{1}{2} \times 6\frac{1}{2}$ :  $5\frac{1}{2} \times 4$ .

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AŞ ŞAWÂB  
WA  
AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

الحمد لله شارح الاحكام و مبين الحلال و الحرام ..... اما بعد فيقول  
العبد الفقير ..... عبد الغني بن اسماعيل الذبلي الكوفي القادري  
المقشبي ..... هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء  
بحسب الظاهر على يد الانسان الوحي وغيره من الميت و الحي النجم \*

The colophon runs thus:—

عزفنا هذه الرسالة اقل من نصف يوم سنة احدى و تسعين و الف  
النجم \*

Foll. 8<sup>b</sup>-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

الحمد لله الفتح العليم ..... هذا كتاب كويم ..... عملته في  
مجلس واحد يوم الثلاثاء و السابع عشرين من صفر سنة ثمان و مائة

و الف ..... و سميت الحق اليقين ..... اعلم ان كل انسان حادث  
جميعه ليس منه شئ قديم النج \*

Author: 'Abdalḡani bin Ismā'il An Nābaluṣī إسماعيل بن اسماعيل النابلسي, the most famous Ḥanafi scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii. pp. 345-48. He received spiritual training under two orders of Ṣūfīsm, viz., the Qādiriyyah and the Naqṣhbandiyyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii. pp. 31-38; Tâj at Ṭabaqât, vol. xii. fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

### No. 579.

fol. 12; lines 35; size 10 × 7; 7 × 4.

الصارم الهندي

## AṢ ṢĀRAM AL HINDĪ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣūfi, Mujaddid as Sihrindī<sup>1</sup> (d. A.H. 1035 = A.D. 1626), contained in his Maktūbât (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alī al al Ḥanafī 'Ajamī الحسن بن علي العنفي 'Ajami, a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafiyyah, p. 456. He was a disciple of the famous Ṣūfi of Mecca, Ibrâhīm bin Ḥasan al Kūrânī (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi. p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند  
الى الحرمين في اثناء ثلاث وتسعين شوال عن احمد السرهندي وعن

<sup>1</sup> The present spelling is that given in Subhat al Marajan, fol. 107; but commonly the word is spelt Sarhandi.



كلماته الشنيعة المذقولة من مكتوباته و عن تلفظ بها و اعتقدها او زوجها .....  
فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان اجيب على  
ذلك السؤال ..... فلستعذت بالله الخ \*

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his *Shaikh*, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السر هندي فقد عرفه ... الشيخ عبد الحق الدهلوي الحنفي  
ورفيقه فى الطريق تاج الدين العثماني ..... الا ان الشيخ عبد الحق تطف  
به في رسالته التي كتبها اليه و بين له فيها قبح ما هو عليه حيث قال و اظن  
انك في باطنك لست كما كتبت و كذا تطف به معاصره حيث لم يخبروا  
سلطان الهند السلطان جهانغير بن جلال الدين اكبر الا بتدقيصه لسيدنا ابي بكر  
الصادق رضى الله فاهانه و امر بتفت لحيته و حبسه ... في قلعة قواليدار  
الخ \*

The following eminent *Sûfis* and scholars, who criticised Mujaddid's *Maktûbât*, are quoted:—

I. 'Abdalḥaqq Ad Dihlawî (*d.* A.H. 1052 = A.D. 1642).

II. Ibrâhîm al Kûrânî (*d.* A.H. 1101 = A.D. 1689).

III. Muḥammad bin 'Abdar Rasûl al Barzangî (*d.* A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word *منها* (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair *Naskh*. Dated A.H. 1118.

## No. 580.

fol. 357 ; lines 19 ; size  $11\frac{1}{2} \times 6\frac{1}{2}$  ;  $9 \times 4\frac{1}{2}$ .

حجة الله البالغة

## ḤUJJAT AL ALLÂH AL BÂLĪĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Ḥadīṣ and the opinions of reliable authorities.

Author : Aḥmad bin 'Abdarrāḥīm عبد الرحيم بن احمد, commonly called Shâh Waliallâh شاه ولي الله (d. A.H. 1176 = A.D. 1762 ; see Lib. Cat., vol. v, part i, No. 125).

Beginning :—

الحمد لله الذي فطرنا على ملة الاسلام \*

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

## No. 581.

fol. 4 ; lines 16 ; size  $6\frac{1}{2} \times 4\frac{1}{2}$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الخريدة البهية

## AL K̲H̲ARĪDAT AL BAHĪYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author : Aḥmad bin Muḥammad al 'Adawī ad Dardirī احمد بن محمد العدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786 ; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise ; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad aṣ Ṣâwī (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning :—

يقول راجي رحمة القدير لي احمد المشهور بالدرديري  
الحمد لله العلي الواحد . العالم الفرد الغني الماجد

Written in fair Naskh. Not dated : apparently 13th century A.H.

## No. 582.

fol. 27; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

الدُرُّ النَّصِيدُ فِي اخْلَاصِ كَلِمَةِ التَّوْحِيدِ

# AD DURR AN NADÎD FÎ IKHLÂSÎ KALIMAT AT TAWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدُّعَاءُ بِالِاسْتِعَاذَةِ), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author: Muḥammad bin 'Alī ash Shawkānī الشَّوْكَانِي (d. A.H. 1250 = A.D. 1834: see Lib. Cat., vol. v, part ii, No. 330) He was a scholar of independent spirit, and was not a follower of any of the four schools (Ḥanafī, Mālikī, Shāfi'ī and Ḥanbalī). In his work, Al Qaul al Muḥid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning:—

أحمدك لا أحصى ثناء عليك أنت كما ائذيت على نفسك الخ \*

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskḥ. Dated A.H. 1292.

Scribe: حسن بن محمد.

## No. 583.

fol. 29; lines 11; size  $8 \times 6$ ;  $6 \times 3\frac{1}{4}$ .

تَسْوِيلَاتُ الْفَلَّاسِفِ

# TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading *تسويل* (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words *موافق وقول حق*. For the rest, the arrangement and divisions of the present work are the same as in *Hidâyat al Hikmat*, a well-known work on philosophy by Aṣiraddin (*d.* A.H. 663 = A.D. 1264; see Brock., vol. i. p. 464).

The work is divided into two main divisions *الآهيات* and *الطبيعيات*, and includes a *Khâtimah* (epilogue). Each of the two main divisions of the work is subdivided into three *Fanns* *فن*.

#### I. *الطبيعيات* (Physics).

i. Foll. 1—8<sup>a</sup>. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time *الفن الاول فيما نعم الاجسام*.

ii. Foll. 8<sup>a</sup>—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres *الفن الثاني في الفلكيات*.

iii. Foll. 15—19. The 3rd Fann deals with the elements, divided into two parts. *الفن الثالث في العناصر*.

#### II. *الآهيات* (Metaphysics).

i. Foll. 20—23<sup>a</sup>. The first Fann deals with the principles, classes and divisions of existence *الفن الاول في التقاسيم الاولى للوجود*.

ii. Foll. 23<sup>a</sup>—26. The 2nd Fann deals with the existence of God and His attributes *الفن الثاني في العلم بالصانع وصفاته*.

iii. Foll. 27—29. The 3rd Fann deals with the angels *الفن الثالث في الملائكة*.

III. The *Khâtimah* (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning:—

سبحان الله العزيز الحكيم و تحيات على رسوله الرؤف الرحيم وبعد  
فهذه تسويلات عن انفس الفلاسفة مع شيء ما فيها من الاعوجاج و اما التوكل  
على الله القوي الغالب و اليه الاحتياج و انا عبد الله رب الفلق الفغير ابو  
سعيد ظهور الحق \*

Author:—Abû Sa'id Zahûralḥaqq *الحق* ظبور, a well known scholar, of the 13th century A.H. of Patna. This author is mentioned incidentally in *Mirât al Kaunnain*, p. 452. Ḥasrat in his *Kulliyât*, fol. 108<sup>b</sup>, gives the date of his death as A.H. 1279. One Mu-

hammad Sâfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS. is the original draft of the author.

Written in Nasta'îq Shikashtâ'miz. Dated A. H. 1226

No. 584.

fol. 307, lines 23; size  $14\frac{1}{2} \times 8\frac{1}{2}$ ,  $11 \times 6$ .

الزجدة العبقريّة و الصولة الحيدريّة

## AT TARJUMAT AL 'ABQARÎYAH WA AŞ ŞAWLAT AL HĀIDARÎYAH.

The present work is an Arabic translation of *Tuhfa Isnâ'ashariyah* by Shâh 'Abdalaziz (*d.* A. H. 1239 = A. D. 1824), the most popular of all the works in Persian which have been written in refutation of the Shīra doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shī'a and Sunnī communities.

By Ḥāfiẓ Gulām Muḥammad bin Shaikh Muḥaddīn bin Shaikh 'Imar Ḥafīẓ غلام محمد بن شيخ محي الدين بن شيخ عمر commonly called 'الاسلمى', a scholar of Madras of the 13th century A. H., who mentions *Baḥr al-'Ulūm* (see No. 548 above) as his teacher, thus: — 'تسخرنا لا محمد — ابو العباس عبد العلى بن مولانا نظام الهند والدين الاصاري ودين الله الناري متولما'. The present translation was completed in Madras, A. H. 1227, during the lifetime of the author of *Tuhfa Isnâ'ashariyah*. The object of the translator, as he says in the preface, is to extend the usefulness of *Tuhfa*, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning —

ان احسن كلمة حسنى تعبر بها فواتح الخطب والكتب و اصدو  
سجدة اسلمى بدمر مذموا لوانح التحججه و الخطبات حمد رب متحن ... اما بعد  
مدبول بعد الضعيف ..... الحافظ غلام محمد ابن الشيخ محي الدين  
ابن الشيخ عمر امدعو بالتسليمي ..... سميته بالزجدة العبقريّة و الصولة  
الحيدريّة و ازيد في بعض المقام ما يفسد من الكلمات ... من شراف  
هو بد الخ \*

The translation begins on fol. 3<sup>v</sup>, thus —

فإن أئمة آل الله تعالى بدءوا ووقفوا الله لقاءه بسم الله الرحمن الرحيم  
الحمد لله وكفى وإسلام على عباده الذين اصطفى ... أما بعد فيقول ... غلام  
حليم ... بن الشيخ ... أحمد الدملوي وهذه الرسالة سميت بالتحفة الأثنا  
عشرية ... ولقيت هذه الرسالة بمصباحة المؤمنين وفضيحة الشياطين الخ \*

The present work ends thus :—

اخاتست الترجمة العبدية ..... ستة الف ومائتين و سبع و تسعين  
الخ \*

The work seems to be rare : not being mentioned in any catalogue.

Written in good Naskh. Dated A.H. 1229.

Scribe : علامہ احمد

## WAHHÂBÍ THEOLOGY.

No. 585.

coll. 32: lines 19: size  $9\frac{1}{2} \times 6\frac{1}{2}$ :  $7 \times 4$ .

کتاب التوحید

## KITÂB AT TAWHÎD.

A work briefly expounding certain principles and doctrines of the Wahhâbi school, divided into 63 Bâbs. (The theories and doctrines of this school are described at great length in the following two works, viz. : *As-Sawâiq* and *Miṣbâḥ Al-Anâm*; see Nos. 588-589, below.)

Author.—Muhammad bin Abdalwahhab an Najdi, the founder of the Wahhābi School whose full name runs thus—Muhammad bin Abdalwahab bin Sulaymān bin Ah bin Muḥammad bin Ahmad bin Rāshid bin Yazīd bin Muḥammad bin Yazīd bin Muḥarrir بن محمد بن زيد الوهاب بن سليمان بن علي بن أحمد بن رشيد بن يزيد بن محمد بن يزيد بن محضر بن عبد الوهاب بن عبد المحسن بن عبد الله بن مكرم بن عتوه بن حارث بن تميم بن مرّة بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان. He was originally a follower of the Hanbal school; but afterwards originated a new school, called after his father the Wahhābi school just as the Hanbal school was named after the

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Aimiyah (a city in Najd), A.H. 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'anic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of *Aṣ Ṣawâ'iq* (No. 588 below) and the writer of the *Taqriḍ* on the same, that Muḥammad bin 'Abdalwahhâb put forward a number of un-sound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Ṣūfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'iyah, where he took asylum under the protection of the Amir of that place, Muḥammad bin Sa'ūd, who favoured him and showed him marked sympathy. Soon after, he gave the Amir his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amir jointly, with the object of establishing a new independent empire, declared a Jihād (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suḥub* on fol. 171<sup>v</sup>, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Faṣl al Khitâb*, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhâb's doctrines. This Jihād was successful in certain parts of Arabia. On the Amir's death in A.H. 1179 A.D. 1765, his son 'Abdalaziz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdalaziz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath 'Alī Shāh, the king of Persia, drawing his attention briefly to the innovations adopted by the Shī'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ūd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahhâbî dynasty. 'Abdallâh, the son of Sa'ūd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrâhīm Pashâ, the leader of an expedition against him organised by the Turks and by Muḥammad 'Alī, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amīn Shâmi (d. A.H. 1252 = A.D. 1836), in his work, *Ar Radd al Muḥtâr*, in the chapter on بغا, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب النجدي خرجوا عن النجد  
وتغلبوا على الحرمين وكانوا يفتكحون مذهب الحنابلة لكنهم اعتقدوا  
انهم هم المسلمون وان من خالف اعتقادهم مشركون واستباحوا بذلك  
قتل اهل السنة والجماعة وقتل علمائهم حتى كسر الله شوكتهم وظفر بهم  
عساكر المسلمين عام ثالث وثلثين ومائتين والف \*

Though this defeat decisively destroyed the power of the Wahhâbî dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahhâbî movement in India was Sayyid Aḥmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shīr Singh.

Muḥammad bin 'Abdalwahhâb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Broek., vol. ii, p. 390; Ithâf. p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; Faith of Islam, by Rev. Edward, Sell, p. 101.

Beginning:—

كتاب التوحيد وقول الله تعالى ما خلقت الجن والانس ليعبدون  
وقوله لقد بعثنا في كل امة رسولا ان



For a copy of the present work see Br. Mus. Suppl., No. 220 2.  
The work was recently printed in Cairo, A.H. 1342.

Written in fair Naskh. Dated A.H. 1258.

No. 586.

foli 14, lines 21; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

اصول الايمان

UṢŪL AL 'ĪMĀN.

Another work by the same Muḥammad bin 'Abdalwahhâb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bâbs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب  
النجدي وقد زاد فيه بعض الاضافة زيادة حسنة الخ \*

Beginning —

باب معرفة الله والايمان به ..... عن ابي هريرة رضى الله عنه قال قال  
رسول الله صلى الله عليه وسلم اذا اغتفب الشركاء عن الشرك ومن عمل عملا  
اشرك فيه معى غيرى تركته وشركه رواه مسلم الخ \*

Written in fair Naskh. Not dated: apparently 13th century A.H.

No. 587.

foli 13, lines 28; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5\frac{1}{2}$ .

شرح رسالة محمد بن عبد الوهاب

SHARḤ U RISÂLAT I MUḤAMMAD  
BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muḥammad bin 'Abdalwahhâb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as شَيْخِي (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century. A.H.

Beginning:—

قال رحمه الله محمد بن عبد الوهاب الحمد لله رب العالمين  
و صلى الله على محمد وآله وصحبه وسلم روى مسلم في صحيحه عن  
عمر بن عبسة السلمي الخ \*

Written in fair Naskh. Not dated: apparently 14th century A.H.

No. 588.

fol. 291; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

الصوائق و الرعود

AŞ ŞAWÂ'IQ WAAR RU'ÛD.

A rare commentary on At Tatfif, a work of 'Abdal'aziz, who succeeded Muḥammad bin 'Abdalwahhâb as leader of the Wahhâbi school; for both of whom see No. 585 above. At Tatfif is a work expounding the dogmas and theories of the school, composed by 'Abdal'aziz in the form of a general notification addressed to the scholars and Qâdis of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ân, Hadîs and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqaf, which contain an account of Muḥammad bin 'Abdalwahhâb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhâbi school, that their doctrines agree with those of Ibn Taimiyyah (*d.* A.H. 728 = A.D. 1328), Ibn Qaiyyim (*d.* A.H. 751 = A.D. 1351) and Ibn Muflih (*d.* A.H. 761 = A.D. 1361), the well-known doctors of the Ḥanbali school

- i. Foll. 3-31<sup>a</sup> الأول فما ورد عن رسول الله صلى الله عليه وسلم في خروج هذا الضلال المضل الخ \*
- ii. Foll. 32-39<sup>a</sup> الثاني في حدود الفتنة ومشأها
- iii. Foll. 39<sup>b</sup>-56 الثالث في مبادئ ابن عبد الوهاب لابن تيمية و الرد عليه
- iv. Foll. 57<sup>b</sup>-63 الرابع في مبادئ ابن عبد الوهاب لابن القيم
- v. Foll. 64-67 الخامس في الرد عليه من كلام ابن مفلح فومى اعمان العلماء

The commentary proper begins on fol. 68, thus:—

و هذا أول انشروع في شرح رسالة اتطفييف و تبئين ما فيها من الزور  
و الكذب و التكريف الخ \*

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation

The preface of the text runs thus:—

الحمد لله رب العلمين و العاقبة للمتقين ولا عدوان الا على الظالمين  
قال الله تعالى ان الدين عندنا الاسلام و اس الاسلام شريعة ان لا اله الا الله  
و الصلوة و السلام على محمد خاتم النبيين و المرسلين و على آله و صحبه  
اجمعين من عبد العزيز ابن سعود الى من يراه من العلماء والقضاة فى  
الحرمين و الشام و العراق و سائر علماء الشرق سالم تليكم و رحمة الله و بركاته  
الخ \*

Commentator:—Abdallāh bin Dā'ūd az Zubairi دؤد بن دؤد az Zubairi (Zubair), a scholar of vast information, who was born in Zubair (Basra), and studied under Muḥammad bin Firuz (d. A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see As Suḥub, fol. 155<sup>b</sup>, where the present commentary is mentioned, with the remark that it is not only a commentary on At Taṭfiif, but is also to be regarded as an excellent independent work in refutation of the Wahhābī dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان الاقوال فمن ادعى ما ليس فيه  
كذبته شواهد الاحوال و من اتبع هداة فقد فاز بمغالة ..... اما بعد فانه لما اظهر  
ابن عبد الوهاب ..... و دعى الى ما زخره من الاباطيل و ابتدع و شبر

سيف الفتنة على المسلمين و امر بتكفيرهم و قتلهم اجمعين ..... و جزه  
 بتظليل الامة من ستمائه عام و زعم انه لا يصح الاسلام الا يديه و اوجب الهجوة  
 لله و ارسل كتبه و مراسيله الى البلدان يدعوا اهلبا بزعمه الى توحيد الرحمن  
 ..... فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالقه فهو الكافر  
 المشرك و ان كان من اكابر العلماء النج \*

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1-4<sup>a</sup>. Copy of the review, dated A.H. 1210, by Muḥammad bin Firuz, teacher of the commentator, as noticed above.

ii. Foll. 4<sup>b</sup>-8. Copy of the review, dated A.H. 1210, by one Muḥammad bin ʿAbdallaṭif.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskḥ. Dated A.H. 1270.

### No. 589.

foll. 138; lines 19; size  $7\frac{1}{3} \times 5\frac{1}{3}$ ;  $5 \times 3\frac{1}{2}$ .

مصباح الانام و جلاء الظلام

## MISBĀḤ AL ANĀM WA JALĀʾ AZ ZALĀM.

A rare work in refutation of the theories and doctrines of Muḥammad bin ʿAbdalwahrāb, the founder of the Wahhābi school (see No. 585 above), divided into 17 Faṣls. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as المنكر على الاكابر. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: ʿAlawī bin Aḥmad bin Ḥasan bin ʿAbdallāh bin Aḥmad bin al Ḥaddād العلوي بن احمد بن حسن بن عبد الله بن احمد العداد. A Shāfiʿi scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كاشف الكرب و مجلى الخطوب النج \*

The copy is not dated; but the fact that the words *وكان الله* and *عنى الله عنه* (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work. Written in Naskh.

### No. 590.

fol. 133; lines 26; size  $10 \times 7$ ;  $8\frac{1}{2} \times 5$ .

منهاج التنزيه

## MINHÂJ AT TANZÎH.

A Wahhâbi work in refutation of *Ṣulḥ al Ikhwân*, which comprises a *Muḥākamah* (comment and decision) on the disputed points between *Muḥammad bin 'Abdalwahhâb* and others, composed by *Dâ'ūd bin Sulaimân*, a scholar of *Baghdād* of the 13th century A.H.

Author: *Abdallaṭîf bin 'Abdarrahmân bin Ḥaṣan اللطيف* *عبد اللطيف بن حسن*, a Mufti of *Najd* of the 13th century A.H., belonging to the Wahhâbi school. In the preface he tells us that the above-mentioned *Ṣulḥ al Ikhwân* is not worthy to be called a *Muḥākamah*, as its author did not take an impartial view in that work, but rather himself took part against *Muḥammad bin 'Abdalwahhâb*. Hence the present work was written in refutation of the same. The passages from *Ṣulḥ al Ikhwân* are introduced by the words, *قال العراوى* and the refutation by the word *الجواب*.

Beginning:—

الحمد لله الذي بعث في الاميين رسولا يتلو عليهم آياته ..... و قد رفع  
الى رسالة سمعها علي الخوان فيها من تحريف الكلام و الكذب على اهل  
العلم عن مواضع النج \*

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل داؤد بن سليمان بن  
جرجيس لشيخنا علامة الوقت مفتي الديار النجدية ..... عبد اللطيف  
ابن الشيخ عبد الرحمن بن حسن \*

The colophon runs thus —

آخر ما وجدنا من هذا الكتاب المسمى بمنعاج التقديس فى الرد  
على داؤد بن سليمان بن جرجيس الخبيث \*

The work seems to be rare, not being mentioned in any catalogue.

Written in fair *Nasḥ*. Not dated; apparently 13th century

A.H.

## SHĪ'Ā THEOLOGY.

No. 591.

fol. 235, lines 24; size 10 × 7; 7 × 4.

تمام النعمة فى اثبات الغيبة وكشف الحيرة

### TAMÂM AN NI'MAH FÎ IŞBÂT AL- ĠAIBAH WA KASHF AL ḤAIRAH.

(Designated in *Kashf al Ḥujub*, fol. 120, *Kitab Al Ġaibah*.)

A rare work, containing a detailed exposition of the *Shīrā* theory that Muḥammad bin Ḥasan, the 12th and last Imâm of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called *Al Ġaibah*.) According to *Shīrā* belief, the above-mentioned Imâm will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of *Ġaibah* which have happened to other prophets, and quotes several *Ḥadīṣ* on the point. The present theory is criticised by Ibn Taimiyyah, a Sunni scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in *Al Ġaibah* of the people of Nishâpûr and their hesitation to accept the doctrine, and also because of a dream in which Ali (the 4th Caliph) urged him to write it.

Author: Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mūsâ bin Bâbwaih al Qummi بن محمد بن على بن حسين بن موسى بن بابويه

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم ..... قال الشيخ  
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي .....  
ان الذي دعاني الى تأليف كتابي هذا اني لما قضيت وطري من  
زيارة علي بن موسى الرضي ..... رجعت الى نيسابور فقامت بها فوجدت  
كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة و دخلت في امر  
القائم عليه السلام الشيعة و عدلوا عن طريق التسليم الى الآراء و المقتضيس  
النج \*

Beginning:—

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم ..... قال الشيخ  
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي .....  
ان الذي دعاني الى تأليف كتابي هذا اني لما قضيت وطري من  
زيارة علي بن موسى الرضي ..... رجعت الى نيسابور فقامت بها فوجدت  
كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة و دخلت في امر  
القائم عليه السلام الشيعة و عدلوا عن طريق التسليم الى الآراء و المقتضيس  
النج \*

Only one other copy of the work is known to us, for which see  
Berlin, No. 2721, where the work is designated كمال الدين و تمام النعمة  
في انبات الغنم و كشف العبرة.

Written in fair Naskh. Dated A.H. 1044.

### No. 592.

fol. 258: lines 19: size  $9 \times 5\frac{1}{2}$ :  $7 \times 3\frac{1}{2}$ .

## الاحتجاج AL IḤTIJĀJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imāms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imāms, is to obtain support for the Shī'ā theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imāmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ān, Ḥadīṣ and standard works.

Author: Abū Maṣṣūr Aḥmad bin 'Alī bin Abī Ṭalīb at Ṭabrasī  
ابو منصور احمد بن علي بن ابي طالب الطبرسي. There are two authors

known as Ṭabrasī, one being our author, and the other Rāḍiaddin at Ṭabrasī (*d.* A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Rāḍiaddin—as, for example, India Office, No. 166, and Brock., vol. i. p. 405. On the other hand Ibn Shahr 'Āshūb (*d.* A.H. 588 = A.D. 1192; see *Kaṣḥf al Hujub*, fol. 141), in his work, *Al Ma'ālīm*, and the author of *Muntahā al Maqāl*, fol. 256, together with certain other biographers, are emphatically of the belief that Abū Maṣṣūr is the author of the work. See *Kaṣḥf al Hujub*, fol. 8<sup>b</sup>, where the present point is discussed and the authorship of Rāḍiaddin is rejected. The date of the death of Abū Maṣṣūr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abū Ja'far Mahdī, a traditionist of the 6th century A.H., as one of the *Shāikh*s from whom he received direct transmission, as appears from the following passage on fol. 21<sup>a</sup> :—

حدثني به السيد العالم العبد ابو جعفر مهدي بن ابي حرب  
الكسيني الموعظي رضي الله عنه قال حدثني الشيخ الصدوق ابو عبد الله  
جعفر بن محمد ..... قال حدثني الشيخ السعيد ابو جعفر محمد  
بن علي بن الحسين بن موسى بن بابويه القمي النخ \*

Further, the above-mentioned Shahr 'Āshūb, who died in A.H. 588 = A.D. 1193, refers to Abū Maṣṣūr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abū Maṣṣūr viz., *مغارة الطلبة*, *الكافي في الفقه*, *مغارة الطلبة*, and *فضائل الزمراء* and *ناريخ الأئمة* are mentioned by his biographers. For the first two see *Kaṣḥf al Hujub*, fol. 112<sup>b</sup>, 142, respectively, and for the last two works see *Muntahā al Maqāl*, fol. 256.

Beginning :—

الحمد لله المتعالي عن صفات المخلوفين النخ \*

For other copies of the work see India Office, No. 166; 'Āṣifiyāh Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century A.H.



No. 593.

foll. 15: lines 15: size  $6\frac{1}{2} \times 3\frac{1}{2}$ :  $5 \times 2$ 

تجريد العقائد

## TAJRÎD AL 'AQÂID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqsads:—

(i) On *أمور عامة* (fundamental principles): (ii) *الجواهر والأعراض* (substance and accident): (iii) *بدايات المصانع ومقالات* (proof of the Maker and of His attributes): (iv) *النبوة* (the nature of the mission of a Prophet): (v) *الإمامة* (the nature of the mission of an Imâm): (vi) *المعاد* (the end of the world). Each Maqsad is sub-divided into several Fasl.

Author: Abû Ja'far Nasiraddin Muhammad bin Muhammad bin al-Hasan at-Tûsî "الحسن" "الطوسي", the most prominent Shîra scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages: of which 25 Arabic works are mentioned in Brock, vol. i, p. 508. The author was the director of the astronomical observatory at Marâgha. He is also known as an active politician. It was on his advice that Halâkû Khân attacked Bâgdâd, and he was the prime mover in the famous and lamentable events of A.H. 656 which ended in the slaying of the Caliph Musta'sim (A.H. 649-656 = A.D. 1252-1258) along with several thousand Abbasides, in Bâgdâd. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqsads of the work: but Asîdoddin, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqsads in question were added by Hilâl *et al.* (A.H. 726 = A.D. 1326, in regard to whom see No. 594 below) one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Carro, vol. ii, p. ii, —

كان الناس مختلفين في أن هذا "كتاب" (التجريد) لخواجه  
نصير الدين أم "فصل" فيه خواجة أحمد بن محمد بن الحسين فأن كان  
والذي وضعه إلى باب الإمامة زبوني فكملة ابن المطهر \*

Apart from the points disputed by the Sunnis, the work has been generally appreciated: and a number of scholars of both the Sunni and Shī'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Hāj. Khal. vol. i. p. 63, refers, as follows:—

وهو كتاب مشهور اعتنى به الفحول وتكلموا فيه بالبر والقبول النج \*

Tûsī (the author) was born at Tûs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii. p. 508, and by Huart in History of Arabic Literature, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. Majlis vii of Majâlis al Mu'minin: Mujmal Faṣiḥi, fol. 189; Habib as Siyar, vol. iii. part i. p. 60; Fawât al Wafâyât, vol. ii. p. 186; Muntahâ al Maqâl, fol. 192; Browne, Literary History of Persia, vol. ii. pp. 484-6; Arabic Authors, p. 107. Dr. Rieu, in his Persian Cat. vol. ii. p. 441, is wrong in giving the date of Tûsī's death as A.H. 691.

Beginning:—

اما بعد حمد واجب الوجود ... سميته بتجريد العبد \*

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109-21; Pet., No. 242; Bodl., vol. i. Nos. 129, 172, 520; Escur., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'liq. Dated A.H. 1068.

No. 594.

fol. 135, haes 15, size 6 × 3½; 5 × 2½.

شرح تجريد الكلام

## SHARḤ U TAJRĪD AL KALÂM.

(Designated, in Muntahâ al Maqâl, Kashf al Mirâd.)

An incomplete copy of a commentary on the 3rd and 4th Maqasds of the preceding treatise. A note written by some reader on the title-page, running thus, *أتممت شرح تجريد جمال الدين المظفر الحلي*, tells us that the present MS. is part of the commentary on Tajrid by Hili. Passages from the text, which are quoted verbatim, are introduced by the word *قل*, and the commentary on the same by the word *اقول*, which we know from Hāj. Khal., vol. i. p. 63, was the system observed by Hili in his commentary. Further, the passages quoted from Hili's commentary by other commentators on Tajrid (see Nos. 591, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Hilli's commentary on Tajrid, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14. 694. is as follows:—

الحمد لله القاهر سلطانه العظيم شأنه النخ \*

The present incomplete copy begins thus:—

قال المقصد الثالث في اثبات الصانع تعالى و صفاته و آثاره و فيه  
فصول الاول في وجوده تعالى الموجد (الموجود) ان كن واجباً فهو المطلوب  
و الا استلزم الاستحالة الدور و التسلسل اقول يريد اثبات واجب الوجود تعالى  
و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آثاره النخ \*

Hilli, whose full name is as follows: Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin Al Muṭahhir al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي, was a prominent Shī'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tūsī (see No. 593. above). Though Hilli is not regarded as the equal of Tūsī in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii. p. 164; Muntahâ al Maqâl. fol. 92<sup>a</sup>; Manhaj al Maqâl. fol. 73<sup>a</sup>; Ḥabīb as Siyar. vol. iii. p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Tih-rân, A.H. 1310. Written in Nasta'liq. Dated A.H. 1032.

Scribe: محمد قريافي.

### No. 595.

fol. 144; lines 24; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

تسديد القواعد

### TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunnî scholars, and is known as الشرح القديم. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between Shî'â and Sunnî doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars: and scholars, both Sunnî and Shî'â, have composed glosses on it and annotations. See Hâj. Khal., vol. i, p. 63.

By Shamsaddîn Maḥmūd bin 'Abdarrahmān al Iṣfahānī شمس الدين محمود بن عبد الرحمن الإصفهاني (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

الحمد لله المتوحد بوجوب انجود ..... وسميته بتسديد القواعد الخ \*

For other copies of the work see Leid. No. 2009; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qâḍi Sirâjaddîn al-Hindî, one of the author's pupils.

The colophon runs thus:—

وقع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم  
الأربعاء في السابع والعشرين سنة أربع و ثلاثين و سبعمائة \*

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين الهندى نلميذ الشارح \*

The scribe, Qâḍi Sirâjaddîn al-Hindî, whose full name is 'Umar bin Iṣhâq bin Aḥmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qâḍi of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see Ad Dûrar al Kâminah, vol. ii, fol. 93; Raf'al Iṣr, fol. 183.

### No. 596.

fol. 194; lines 27; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe: "حافظ" مملوك محمد بن محمد.

### No. 597.

foll. 363; lines 23; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على تيسيد القواعد

## AL HÂSHIYATU 'ALÂ TASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the curriculum of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj. Khad., vol. i. p. 63.

By 'Ali bin Muhammad علي بن محمد, commonly called As Sayyid ash Sharif al Jurjâni (*d.* A. H. 816 = A. D. 1413; see Lib. Cat. vol. v. part ii. No. 356).

Beginning:—

قوله اما بعد حمد واجب "وجود على نعمته خص بالذكر من عظمته

"على على ما شأ خص به "الذي" الوجوب "داني النية"

For other copies of the work see Berlin Nos. 1748-50; Leipzig, No. 388; Br. Mus. Suppl. No. 183; India Office, Nos. 407-8; Cairo vol. ii. p. 17.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

### No. 598.

foll. 389; lines 25; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

شرح تجريد الكلام

## SHARHU TAJRÎD AL KALÂM.

The second of the two well-known commentaries on, Al Tajrid referred to under No. 595 above, and known as الشرح الجديد (the new

commentary), dedicated to Sultān Abū Sa'id (A.H. 855-872 = A.D. 1452-1467) of the Timūrid dynasty. The present commentary, besides incorporating the materials of Isfahānī's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shī'ā and Sunnīs. This makes it a more comprehensive piece of work than Isfahānī's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Hāj. Khel., vol. i. p. 63.

By 'Alīaddin 'Alī bin Muḥammad al Qushji عالم الدين علي بن محمد, the favourite scholar of Sultān Ulūḡ Big (*d.* A.H. 850-853 = A.D. 1447-1449) of the Timūrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulūḡ Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushji (the falconer). Thus he gained the favour of Ulūḡ Big from his very boyhood. He studied under Qūqizādah (*d.* A.H. 815 = A.D. 1402) and many others. He completed his studies in Kirmān, where he composed a treatise on the Moon. On his return from Kirmān to Samargand, he presented the treatise to Ulūḡ Big, who was famous for his devotion to Astronomy and Astrology. The Sultān's work on astronomical and chronological tables, under the title of نزهة السلطان, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultān fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samargand. Qushji, some time after Ulūḡ Big's death, came to Tabriz, and made himself known to Ḥasan, the Sultān of Tabriz. Ḥasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultān Muḥammad II (A.H. 855-886 = A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultāns, and returned to Tabriz. Soon after, Muḥammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled *Risāla'i Muḥammadiyah*; and this he presented to the Sultān on his arrival. He was at first appointed the personal adviser of the Sultān; but his literary tastes led the author to request the Sultān for an appointment in the education service, and he was appointed Principal of the Madrasah Ayā Ṣūfiyah. He died in A.H. 879 = A.D. 1474. See Brock., vol. ii, p. 234; Rieu, Persian Catalogue, vol. ii, p. 456; *Hadā'iq al Ḥanafiyah*, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus:—

أما بعد حمد واجب وجود تلي دعائه و"نصلوته" و"اسلام على سيد  
اذبياته و"اكرم احبته" على "لد" و"معانته" "لدين" ثم "وعودون" بأكبر  
و الزيادة \*

The preface of the commentary, as given in Hāj. K̲hal. vol. i. p. 63. begins thus:—

خير الكلام حمد "ملك" علام "نخ" \*

For other copies of the work see Wien. No. 1535: Pet., Nos. 195, 229, 303: India Office. Nos. 409-16.

The present commentary was lithographed in Persia A.H. 1274.

Written in good Naskh. Dated A.H. 932

Scribe: "عائدين" "فاسم" بن "زن"

Sayyid Safdar Nawwāb of Patna presented the present MS. to the Library in A.D. 1906.

### No. 599.

fol. 296: lines 27: size  $9\frac{1}{2} \times 5$ ,  $6\frac{1}{2} \times 3$

The Same

Another copy of the preceding commentary beginning like the above. Written in Nasta'liq. Dated Hyderabad A.H. 1026

Scribe: "نظام" "دين" "احمد" "ملك" "عائلي"

### No. 600.

fol. 348: lines 21: size  $8\frac{1}{2} \times 5\frac{1}{2}$ :  $5\frac{1}{2} \times 3$

The Same.

Another copy of the same. Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated: apparently 11th century A.H.

**No. 601.**

fol. 164; lines 17; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqṣad of At Tajrid, and corresponding to fol. 135-306 of copy No. 598 above.

Beginning :—

المقصد الثاني في الجواهر والاعراض وفيه فصول الاول في الجواهر  
والاعراض فدم مباحثها على مباحث الاعراض لان وجود الاعراض متوقف  
على وجود الجواهر \*

Written in Nasta'liq. Dated A.H. 1267.

Scribe : محمد صادق السمناني .

A misleading note on the title-page, which runs thus : المقصد الثاني  
على التجريد من شرح جمال الدين حسن بن يوسف بن علي بن المطهر الحلي  
tells us that the present MS. is a copy of the commentary on the 2nd  
Maqṣad of At Tajrid by Hilli (see No. 594. above). On the strength  
of this note, the present commentary has been wrongly ascribed to  
Hilli in the Hand-list. No. 1216.

**No. 602.**

fol. 116; lines 15; size  $8 \times 4\frac{1}{4}$ ;  $5 \times 2$ .

The Same.

Another incomplete copy of Qushji's commentary, covering the  
3rd Maqṣad of At Tajrid, and corresponding to fol. 306<sup>b</sup>-389 of copy  
No. 598 above.

Beginning :—

المقصد الثالث في اثبات الصانع تعالى وصفاته وآثاره وفيه فصول  
الفصل الاول في وجوده تعالى الموجود ان كان واجباً فهو المطلوب والا  
استلزمه لاستحالة الدور والتسلسل استدلال على وجود الواجب تعالى بانه  
لا شك في وجوده ان \*

Written in Nasta'liq. Dated Shīrāz, A.H. 1076.

Scribe : معجب علي ابن حاجي يوسف شيرازي .



## No. 603.

foll. 191 : lines 17 : size 10 × 7 ; 7 × 4.

الحاشية القديمة على شرح التجريد

AL HĀSHIYATU AL QADĪMAH 'ALĀ  
SHARḤ AT TAJRĪD.

A very old copy of the first of the three glosses by Dawwāni on Qūshjī's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter *مباحث اجسام فلکی*. The present gloss is commonly known as *Al-Hāshiyat Al-Qadimah*, and is greatly esteemed by scholars. It was dedicated to Sultān Khālil Bayandir (A.H. 883-884 = A.D. 1478-1479).

By Muḥammad bin As'ad As-Siddiqi ad-Dawwāni *محمد بن اسعد السديقي الدواني* (d. A.H. 907 = A.D. 1501 ; see No. 550 above). Šadraddīn, a contemporary scholar on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qūshjī's commentary (see No. 606, below), in which he criticised Dawwāni's work. Dawwāni, in reply to this challenge, composed another gloss (see No. 605 below). Again, Šadraddīn wrote a gloss known as *Al-Hāshiyat As-Sāniyah* (see No. 607 below), in refutation of Dawwāni's second gloss. Finally, Dawwāni wrote a third gloss, fully criticising and refuting Šadraddīn, to which Šadraddīn failed to reply. Hāj. Khāl. vol. i p. 163. tells us that long after Dawwāni's death and some time after the death of Šadraddīn, Giyāṣaddīn (d. A.H. 949 = A.D. 1542 ; see No. 622 below) Šadraddīn's son composed a gloss in reply to Dawwāni's third gloss referred to above. Šadraddīn failed to win superior fame over his rival, but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله  
اجمعين ..... فونه في الحاشية لم يرد به معينا انهم يقول مرادة بالزيادة  
في الجملة الزيادة بوجه ما و ذلك ليس معني ثالثا كما ظنه الهم \*

For other copies of the present gloss see Berlin. Nos. 1757-9 ; Br. Mus. Suppl. No. 184 ; India Office. Nos. 417-20 ; Rāmpūr. Nos. 95-99 ; 'Āṣifiyah. No. 395.

Written in Nasta'liq. Foll. 1-30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qāḍī

Gulām Muṣṭafâ purchased the present MS. at Shâhjahânâbâd in the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

No. 604.

fol. 100 : lines 27 ; size  $9 \times 6 : 8 \times 3$ .

The Same.

Another copy of the same, having marginal notes throughout.

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

No. 605.

fol. 366 : lines 19 : size  $9 \times 5\frac{1}{2} : 6\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشية الجديدة على شرح التجريد

AL HÂSHIYAT AL JADÎDATU 'ALÂ  
SHARḤ I AT TAJRÎD.

The second of the three glosses of Dawwâni on Qushji's commentary (for some account of which see No. 603 above), extending up to the chapter عامه. The present gloss was composed in A.H. 890, in reply to Šadraddîn's first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة الا بالله العلي العظيم ..... اليوم اهدنا الصراط المستقيم  
..... و بعد فاذ قد كتبت في سالف الزمان حواشي على شرح

التجريد الخ \*

Dawwâni tells us, in the preface, that he was not desirous of replying to Šadraddîn, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Šadraddîn ; but repeated requests of his friends compelled him to compose the present gloss, in reply to Šadraddîn. Šadraddîn's words are introduced verbatim with the word *قوله*, and Dawwâni's refutations with the word *اقول*.

For other copies of the work see Âşîfiyâh Library. No. 357 : Râmpūr, Nos. 98-99.

Written in good Nasta'liq. Dated A.H. 1109.

Scribe : محمد اعظم فاروقى .

## No. 606.

fol. 147 : lines 19 : size  $8\frac{1}{2} \times 4\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

الحاشية الاولى على شرح التمجيد

# AL ḤĀSHIYAT AL'ŪLĀ 'ALĀ SHARḤ AT TAJRĪD.

The first of the two glosses on Qushji's commentary, written by Ṣadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No. 603 above), and was dedicated to Sultān Bāyazīd (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty.

By Ṣadraddīn Muḥammad al Ḥusainī ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz, A.H. 828 : and was assassinated by Bāyandari Turkamān in A.H. 903 = A.D. 1497. and not in A.H. 930 = A.D. 1523, as given in Haj. Khal., vol. ii, p. 200 : Kashf al Ḥujub, fol. 49. See for his life Majlis vii of Majālis al Mu'minīn ; At Ta'liqātas Sanīyah. p. 39 ; Brock.. vol. ii. p. 204.

Beginning :—

صدر كلام ارباب التجريد ..... حمد فرد بالابتداء تقدس من مشاركة  
الامثال و الاكفاء ..... و بعد فيقول الفقير الحقير الشهير بصدر الحسيني  
الشيرازي شرح الله صدره و رفع قدره الخ \*

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Ṣadraddīn, No. 607 below), runs thus :—

قد املت لك ايها الذكي المحقق الودعي على شرح الجديد  
للتجريد ..... و التمس منك ان لاتبادر على انكاره قبل التأمل ..... ثم  
عبلك الانكار والاعتراف ..... هو العلم باحوال المبدأ والمعاد الخ \*

Between the words اعتراف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muḥammad Hādī Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrāhīm, to make the

present copy of the gloss : and he completed the transcription in A.H. 1087 at Shâhjahânâbâd :—

میر محمد هادی حسن عقی عنہ ابن حاتیبہ را در شاہ جهان آباد در سنہ ۱۰۸۷  
تسکین نمودہ ما بقراءتہ از عربیہ نو خوردار قوۃ العین محمد بن ابراہیم طال عمرہ \*

This note is attested by the seals of both the scholars mentioned above, that of Mir Muḥammad Hâdi Husain being affixed above the note and that of Muḥammad Ibrâhîm at the end.

### No. 607.

fol. 323 : lines 28 : size  $9\frac{1}{4} \times 5\frac{1}{2}$  :  $6\frac{1}{8} \times 3$ .

الکاشیۃ الثانیۃ علی شرح التجرید

## AL HÂSHIYAT AŞ ŞÂNIYAH 'ALÂ SHARḤ AT TAJRÎD.

The second of the two glosses by Ṣadraddîn ash Shîrâzî, written in reply to Dawwânî's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sulṭân Bâyezîd. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus :—

فد کنت کتبت اولاً علی السرح التجرید ما سنح لی فی اثناء  
المطالعة و آوان المباحثۃ و المذاظرۃ ثم لاح لی انه یقع لبعض الاجلۃ اشتباه  
... و ان بعضاً من ضعفاء الطلبة عن صوب الاستعانة یحول فینظر الی من یقول  
بجلالة شأنه ولا ینظر الی ما یقول انخ \*

For other copies of the work see India Office, Nos. 424-25. Munich, No. 295.

Written in Nasta'liq. Not dated : apparently 11th century A.H.  
Foll. 1-2 are supplied in a later hand.

## No. 608.

fol. 280; lines 17; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

الحاشية على حاشية الدواني

# AL ḤĀSHIYAT 'ALĀ ḤĀSHIYAT AD DAWWĀNĪ.

A detailed annotation of Dawwānī's first gloss (No. 603 above) containing also an independent gloss on that portion of Qushjī's commentary (No. 598 above), which was not dealt with by Dawwānī. The quotations from the text of *At Tajrid* (No. 593 above) are introduced by the words "قال مصنف". Passages from Qushjī's commentary are introduced by the words "قال شارح", and quotations from Dawwānī's gloss by the word "قوله".

By Mirzajān Ḥabīballāh ash-Shirāzī شيرازى, a well-known scholar of Shirāz and a pupil of Dawwānī, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994=A.D. 1586: see Brock., vol. ii. p. 414; Ḥāj. K̲h̲al, vol. i. p. 163; *Rauḍat al Jamāt*, p. 205.

Beginning:—

قال المصنف اما بعد حمد واجب وجود تعالى نعمانه افول "يبدء  
ان يقال فى ترك الموعوف هذا ايماء طيف \*"

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421-22; Rāmpūr Library, Nos. 104, 106; 'Āsifiyah Library, No. 8.

Written in Nasta'liq. Dated A.H. 1012.

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## No. 609.

fol. 128; lines 17; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: "قال الشارح نذكر الموعوف باعتبار الخبر لعله ولكنه فى نذكر: and corresponding to fol. 204-276 of the preceding MS.

Written in Nasta'liq. Dated A.H. 982.

Scribe: نور الله بن توفيق الحسيني الشوسنجي, one of the most prominent Shī'a scholars of his age, who died in A.H. 1019 = A.D. 1610; see No. 623 below.

No. 610.

fol. 196: lines 27: size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2$ .

الحاشية على حاشية ميرزا جان

AL ḤĀSHIYAT U 'ALĀ ḤĀSHIYATI  
MIRZĀJĀN.

A collection of detailed notes on Mirzājān's annotation (No. 608 above) as well as on Dawwām's gloss (No. 603 above), composed in Isfahān, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzājān.

By Husain bin Jamāladdīn Muhammad al Khūnsārī حسن بن جمال الدين محمد الخونساري, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shāh Sāfi (A.H. 1038–1052 = A.D. 1629–1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098 = A.D. 1686. See Būhār Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Ḥujub fol. 49<sup>v</sup> viz. A.H. 1113, is manifestly incorrect.

Beginning:—

"الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين  
فواله لا بعد ان يدل مي ترك الموصوف ايماء لطيف الى اخر الحاشية  
يمكن توجيه الحاشية بوجوه الخ \*

Written in good Naskh, within gold-ruled borders. Not dated; apparently 11th century A.H.

No. 611.

fol. 72: lines 25: size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus: اعل ائمة امامنا حننبن على مامر الظاهر نعدبر— It corresponds with fol. 1–137 of No. 610 above.

## No. 612.

fol. 311; lines 25; size  $8\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## VOL. II.

Continuation of the preceding volume, beginning thus:—

فوله فيرد ان المركبات الخيالية قيل يمكن ان يكون الحصر اضافيا الى  
 ماسوى المركبات الخيالية من المعدومات الممكنة الخ \*

Corresponds with fol. 137<sup>b</sup>–196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon, which tells us that the work was composed in Iṣfahān, A.H. 1064:—

قد وقع الفراغ من تسويده ..... سنة اربع وستين و الف على يد  
 مؤلفها الفقير الراجي عفوزده حسين بن جمال الدين محمد الخوسروي \*

Written in fair Naskh. Not dated: apparently 13th century A.H.

Scribe: ابن شيخ قطب الدين الجدلاني.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك افل العباد و حوجهم يوم يذاد هذا  
 الفقير الحقير محمد بخش خن تابع السلطاني اعنى بذاك نيلاء  
 الانجريزية فى تاريخ عشر من جمادى الثانية سنة الف و مائتين ثلثا  
 و ثمانين من الهجرة النبوية \*

## No. 613.

fol. 79; lines 25; size  $10 \times 6$ ;  $7 \times 5\frac{1}{2}$ .

الحاشية على الحاشية القديمة

# AL ḤĀSHIYAT U 'ALĀ AL ḤĀSHIYAT AL QADĪMAH.

An incomplete copy of an annotation of Dawwānī's gloss, No. 603 above.

By Jamāladdīn Mahmūd ash Shīrāzī جمال الدين محمود الشيرازي, a scholar of Shīrāz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (d. A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdin, on fol. 12<sup>b</sup>, points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works. viz., in his gloss No. 603 above, and in *Sharh Hayâkil an Nûr* (see Hand-list, No. 1901):—

والعجب من الاستاذ قدس سره ادعى في حواشي التجريد ان  
افراد المقولة الحركية لاندان نكون بالقوة وفي شرح هياكل النور لابدان  
تكون الافراد في نفس الامر حتى يصح العلية الخ \*

The fact that Maḥmūd aṣḥ Shīrāzī, in referring to Dawwânî in the present work, employs the word قدس سره (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning:—

فونه قدس سره نم يد به معينا الخ اعلم ان سيد المحققين قدس سره  
ما راى ان المتعارف فى الخطب توجيه الصلوة بعد البنى صلى الله  
عليه وسلم الى المتعدد على طريقتي الشيعة و اهل السنة اراد ان يحمل  
كلام المحقق الخ \*

Written in Nasta'liq. Not dated: apparently 11th century A.H.

#### No. 614.

fol. 158; lines 16; size  $7 \times 4\frac{1}{2}$ :  $4\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشية على حاشية الخصري

### AL ḤĀSHIYAT U 'ALĀ ḤĀSHYAT AL KHIDRĪ.

An annotation of the gloss of Khidri, a scholar of the 9th century A.H., on the 3rd Maqṣad of At Tajrid (see No. 593 above) and the commentary by Qushjī (see No. 598 above) on the same. \*For a copy of Khidri's gloss see Berlin, No. 1762. The present annotation was dedicated to Sulṭān Sulaimān (A.H. 1077-1105 = A.D. 1666-1694), a Persian king of the Ṣafavid dynasty.



By Mirzā Muhammad bin Hasan ash Shīrwānī <sup>میرزا محمد بن حسن شیروانی</sup>, commonly called Mullā Mirzā ( <sup>ملا میرزا</sup> ), a pupil of Khûnsārī (see No. 610 above). The pre-ent annotation and its author are mentioned in *Kashf al Hujub*, fol. 48: but the date of the author's death is not given. From the fact that he was a pupil of Khûnsārī (d. A.H. 1098), and that he dedicated the pre-ent annotation to Sultān Sulaimān, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning —

خير من يوشع له معاهد الله ... الحمد لله الذي بشرنا بالتجريد ...  
 كتاب التجريد من مصنفات ... نصير ملّة وادين ... وشرح التجريد  
 لافوشجى ... وكنت كوايتى اختريه ليد ... وشي مع ذلك معلوم  
 ... فاضرت ما خلفى غير سرير ... في ايام الخيرة ... انما احضر  
 شاه سليماني الكسنى الموسوى وجعلنا مكتبة اخبرته بمدة الخ \*

The present copy is defective at the end.

Written in Nasta'liq. Not dated: apparently 13th century A.H.

### No. 615.

fol. 160: lines 32: size  $10\frac{1}{2} \times 5\frac{1}{2}$ :  $7\frac{1}{2} \times 3$ .

الكاشية دلى شرح التجريد

### AL ḤĀSHIYAT Ū 'ALĀ SHARḤ AT TAJRĪD.

A very useful critical gloss on the first Maqṣad of At Tajrid (No. 593 above), which deals with <sup>الامر</sup> 'al-amr (fundamental principles). The author quotes the following commentaries and glosses, viz. Hilli's commentary, No. 594 above; Qu-shijī's commentary, No. 598 above; Isfahānī's commentary, No. 595 above; Sayyid Sharif's gloss, No. 597 above; Dawwām's glosses, Nos. 603, 605 above; Ṣadraddin's glosses, Nos. 606, 607 above; Mirzājān's gloss, No. 608 above; Maḥmūd ash Shīrāzī's gloss, No. 613 above; and a gloss by one Shāh Faṭḥallāh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzā Muḥammad Astrābādī (*d.* A.H. 1028 = A.D. 1618) thus: سمعت هذا من عالمحضرت مرزا محمد الأسترابادي مد ظله gives us reason to hold that he was a scholar of the 11th century. A.H. : and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: افتاد مدظله or قال الأستاذ. The fact that he employs, in referring to his teacher, the same phrase (مدظله) which he uses for Mirzā Muḥammad in the passage quoted above, gives us some reason to think that Mirzā Muḥammad was his teacher. On fol. 72<sup>a</sup> he mentions Shāh Faṭḥallāh as a teacher of his teacher, thus: سمعت عن أستاذنا نقلاً عن الأستاذ : فتاد ففتح الله and on fol. 46 he refers to a literary dispute between the above-mentioned Shāh Faṭḥallāh and Mirzājān (*d.* A.H. 994 = A.D. 1586; see No. 608 above). The wording of the preface and his support of Shī'a doctrines at once suggest that the writer of the gloss was a Shī'a scholar.

Beginning:—

أحمد لله رب العالمين وعلى الله على محمد وعلى آله الطاهرين  
والأئمة المصنف رحمه الله أما بعد حمد واجب الوجود على نعمائه إنما  
لم يصدر كتابه بحمد الله وسيدنا قبل فوائده إنما بعد كما هو دأب المصنفين  
بوجوب أحدهما الإيجاز بالشعار بدلائل المذكورة في هذا الكتاب واثبات  
المطالب وهذا نوع من براعة الاستدلال الخ \*

In A.H. 1165, one Ḥāfiz Raḥmat Khān was in possession of the present MS. ; as appears from a note on the title-page, followed by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Šibratallāh Khān is found on the title-page.

The title-page also bears two Arddidas, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated : apparently 12th century A.H., in or before A.H. 1165.

## No. 616.

fol. 136. lines 23: size  $10\frac{1}{3} \times 6: 7 \times 3$ .

تَقْمِيدَاتُ مَلَا حُسَيْنِ بَغْدَادِي

TAQ'ÎDÂT U MULLÂ HUSAIN  
BAGDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bagdâdî مَلَا حُسَيْنِ بَغْدَادِي, a Shî'a scholar of Bagdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of *Kashf al Hujub*, on fol. 105<sup>a</sup>, mentions our author's son, Darwîsh 'Alî, and his work, *Ġunyat al Adib*; but he does not provide us with the date of death of Darwîsh 'Alî, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: *قال الأستاذ* or *أفاد مدظله*, and on fol. 35 mentions *Shâh Fathallâh* as a teacher of his teacher, thus: *ثم أفاد مدظله نافلا عن أساذة شاه فذبح الله أن ضمير يرجع ممكن أن يرجع إلى المسندرك* gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to *Shâh Fathallâh* as a teacher of his teacher, and uses the same phrases in referring to his own teacher (*قال الأستاذ* or *أفاد مدظله*): from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A. H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله أما بعد حمد واجب الوجود على نعمائه  
علم أنه رحمه الله تعالى عدل في صدر كذبه عن الأسلوب المسور و اختار  
أسلوبا غريبا... قال الأستاذ مدظله في ترك الموعوف أشدة إلى أن ذله  
لا تتعقل بكفه الخ \*

Written in Shafi'î 'amiz Nasta'liq.

## No. 617.

fol. 220 ; lines 21 ; size  $8 \times 5\frac{1}{2}$  ;  $6 \times 3$ .

## شوارق الالهام

## SHAWÂRÎQ AL ILHÂM.

A commentary on the 1st Maqṣad of At Tajrîd (No. 593 above), explaining difficult passages and points of philological and theological interest.

By 'Abdarrazzâq bin 'Alî bin al Ḥusain al Lâhijî عبد الرزاق بن علي بن الحسن اللاهيجي, a well-known scholar of Persia of the 11th century A.H. He was a pupil of Ṣadraddîn ash Shîrâzî (d. A.H. 1050 = A.D. 1640 ; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Dîwân. His poetical name is Fayyâd. He was a favourite scholar of Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), of the Ṣafavid dynasty of Persia, to whom he dedicated his Persian work on theology, Gauhar i Murâd (for copies of which see Persian Hand-list, No. 1316 ; Rieu. Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shâh 'Abbâs II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidâyat Ḥusain ; see Bûhâr Library Cat., vol. ii, p. 102, where an annotation of Khidri's gloss (see No. 614) by the present commentator is mentioned.

Beginning :—

ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين اما بعد  
الحمد لله الذي هدانا لهذا وما كنا لمبتدئين لو لا ان هدانا الله ...  
فيقول العبد الراجي وباب ربه المتجى عبد الرزاق بن علي بن حسين  
اللاهيجي ... وسميته بشوارق الالهام في شرح تجويد الكلام الخ \*

The present work is only mentioned in Kashf al Ḥujub, fol. 48 ; but it has been printed in Tih-rân, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.

## No. 618.

fol. 167 ; lines : size  $9 \times 5\frac{1}{2}$  :  $6 \times 3$ .

معارج الفهم

## MA'ÂRIJ-AL FAHM.

A commentary by Jamâladdîn Hasan bin Yûsuf al Hillî جمال الدين حسن بن يوسف الحلي (*d.* A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called *Naẓmal Barâhin*.

Beginning:—

الحمد لله على ما أولانا من التوفيق وهدانا إلى سواء  
السبيل ..... أما بعد أما وفقنا الله فيما سلف من الاوقات بأملاء مقدمة  
في علم الكلام ..... وسميها: بفظم الجاهل ..... رأينا ان املب شرحا  
وسميها بمعارج الفهم ان \*

The beginning of the text runs thus:—

الحمد لله الواحد في ذاته امتفرد في صفاته ان \*

Hillî tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:— هذا كتاب موسوم بمعارج الفهم في شرح النظم وهو نظم الجاهل في اصول الدين كلاهما من مصنفات النحرير العلم حجة الخاصة على العامة ملك المشايخ والمحققين سلطان الافاضل والمدققين ركن الاسلام والمسلمين جمال الحق والعلم والدين ابي منصور حسن بن الشيخ الفقيه السعيد سديد الجلة والدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Alî, the 4th Caliph is quoted:— قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف علم كتابه فيكون قادرا على مطالعته .

ح ح لا اله الا الله

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzâ Muhammad, commonly called 'Âqâ Mirzâ, a noble of the court of Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748).

For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711-6.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 619.

fol. 198; lines 32: size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3$ .

كتاب الالفين

KITÂB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Alî to the *Khilâfat*, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1-260 of the Tih-rân (printed) edition, dated A.H. 1248.

Author: Jamâladdin Hasan bin Yûsuf al Hillî جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظهر الحق بنصب الأدلة الواضحة النخ \*

The work is not mentioned in Brock.; but it was printed in Tih-rân, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد على بن ملا مير حسين كرماني.

No. 620.

fol. 169; lines 16; size  $7\frac{1}{2} \times 4$ ;  $5 \times 2\frac{1}{2}$ .

للوامع المقدادية

AL LAWÂMI' AL MIQDÂDÎYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawâmi'

Al Ilâhiyah fi Al Mabâhiṣ Al Kalâmiyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imâmat, and the beginning and end of the world, divided into 11 Lâmi, each of which is sub-divided into several Fasls.

Author: Miqdâd bin Abdallâh bin Hûsain bin Muḥammad as Siyûrî Al Asadî محمد السوزي الامدي

Shī'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustarshid of Hillī (*d.* A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irfān. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock., in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

والمسؤول من السادة العلماء و الأئمة الفضلاء ممن يفف علما على  
هذا الكتاب ان يصلح ماعساه ان يجدد في الكلام من النطغيان وفي النظام  
من السهو والنسيان و ان يستر به بذيل العفو والغفران و انعفو عند كرام الذنوب  
مأمول ... و الحمد لله وحده ... وقع الفراغ من تصنيفه يوم الأربعاء تسع  
عشر شهر جمادى الأولى سنة أربع و ثمانمائة و كتب مصنفه العبد ممداد  
بن عبد الله الاسدي غفر الله له و لوالديه \*

The author of Kashf al Hujub, on fol. 136<sup>a</sup>, mentions another work of our author known as Al Masā'il al Miqdādiyyah.

Beginning:—

السجّات لجلال مبدع انطق بآيات وجوب وجوده هويات الأشياء  
و اغرق تيار بحار الوهيته غفل الغلاء اني \*

The present copy is defective for the want of some foll. containing certain portions of the preface as well as a portion of the 1st Lāmī. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056

### No. 621.

fol. 336: lines 22: size 10 × 7: 8 × 3.

المجلى مرآة المنجى

### AL MUJALLÎ U' MIR'ÂT AL MUNJÎ.

A rare commentary on the commentator's own work, Masâlik Al Afhām, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the *Şûfis* and the theories of the Intuitionists (*Ishrâq'în*). The author removes apparent differences between them by means of explanations based on reliable works of theology, *Şûfism* and philosophy, and maintains that the difference is one of technical phraseology only: whereas, at bottom, the sense is the same. Points upon which the philosophers and *Şûfis* are in agreement, whenever these have any indirect bearing on *Shi'â* views, are used to support the latter. The work is divided into a *Muqaddimah*, two *Qisms*, and a *Khâtimah*. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to *Irâq*, he found a very eager desire on the part of the students to master the text of his work, *Masâlik al Afhâm*, and the gloss, *Nûr al Munjî*, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

By Muḥammad bin 'Alī bin Ibrāhīm bin Abī Jumhūr محمد بن علي بن إبراهيم بن أبي جهمور, a famous *Shi'â* scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at *Mashhad* in A.H. 878, with Mullā Harawī, a *Sunnī* scholar, on the *Khilāfat* question and some other points relating to jurisprudence. For a full account of this, see *Manāzīr Jumhūriyah*, a Persian work, a copy of which is mentioned in *Būhār Library*, vol. i, No. 114; also *Majlis V* of *Majālis al Mu'minin*. Another work of this author on theology, known as *Zād al Musāfirin* (زاد المسافرين), is specially esteemed. See, for his life and works, *Rawḍat al Jannāt*, p. 523; *Nāma'i Dānishwarān*, p. 733: Brock., vol. ii, p. 200.

Beginning:—

الملم يا ذا المن الجسيم و الطول العظيم ..... ثم ألهمت الرسالة  
الموسومة بمسالك الافهام في علم الكلام ... و كتبت على مواضع منها حاشية  
وافية ... بعض السادة ... انور المنجي ... فلما قدمت العراق وكانت  
القدمة المباركة من مكة المسفرة سنة اربع وتسعين و ثمانمائة ..... اشتغل  
بقراؤها و تحصيل معانيها جماعة من اعيان الطلبة و ارحموا على استخلاص  
مطالبها ..... لاني قد جمعت في اكثر مسائلها و مسلك مباحثها



يبين فني الكلام والحكمة وطبقت بينهما احسن تطبيق ثم في كثير  
من المواضع على طريق الاشرافيين من الحكماء وهل الله من صوفية  
العلماء... فالتمسوني ان اعلمى لكم تلك الفوائد \*

For another copy of the work see Bûhar Lib. Cat., vol. ii. No. 96.

Passages from the text are introduced with the word قوله; passages from the gloss with the word قال; and explanations of those passages with the word قول.

Written in Nasta'liq. Dated Işfahân A.H. 1067.

### No. 622.

fol. 198; lines 15; size 9 x 4; 4½ x 2.

كشف الحقائق المحمدية

## KASHF AL ḤAQÂ'IQ AL MUḤAMMADIYAH.

A detailed commentary on the treatise of Şadraddin ash-Shirâzî (*d.* A.H. 930 = A.D. 1523; see No. 605 above), called رسالة في اثبات الواجب (*Risâlat u fi Işbât al Wâjib*), dealing with the divine nature and attributes, which Şadraddin composed in competition with Dawwânî (*d.* A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By Ġiyâs-addin Maṣṣûr bin Muḥammad al-Ḥusainî *ghât ad-dîn*. By Ġiyâs-addin Maṣṣûr bin Muḥammad al-Ḥusainî, son of the above-mentioned Şadraddin. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii p. 414; Majlis VII of Majâlis al Mu'minin.

Beginning:—

يا غياث المستغيثين نسألك كشف الحقائق و التطلاع على بدائع الاسرار  
..... و بعد فان العبد الانس بموالة الانس عن سواة غياث منصور  
الحسيني ..... سميت شرحي هذا بكشف الحقائق المحمدية الخ

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—

لا اله الا هو له الاسماء الحسنى منه الابتداء و به البقاء و اليه الرجعى  
 ..... فهذه رسالة فى اثبات الواجب البارى و صفاته الحسنى ... الفصل  
 الاول فى اثباته تعالى \*

No other copy of the commentary is known to us.

Written in Nasta'liq. Dated A.H. 1022.

Scribe : اسمعيل بن محمد الكاتب الشيرازى

No. 623.

fol. 528 : lines 27 : size  $11 \times 6\frac{1}{2}$  :  $6\frac{1}{2} \times 5$ .

احقاق الحق

### IḤQÂQ AL ḤAQQ.

A polemical work containing a detailed refutation of *Ibtâl u Nahj al Bâtîl*, which was composed by Faḍl bin Rûzbahân (a Sunnî scholar of Isfahân of the 9th century A.H.) in reply to *Nahj al Ḥaqq*, a work written in refutation of the theological theories and legal ideas of the Sunnis by Hillî (*d.* A.H. 726 = A.D. 1326 : see No. 594 above), and dedicated to Sulṭân Khudâbanda Muḥammad (A.H. 703-716 = A.D. 1303-1316). For a copy of *Nahj al Ḥaqq*, see India Office. No. 437. The author of the present work first quotes verbatim passages from Hillî's work, introducing these with the words *قال المصنف رفع الله درجته* (The author said : May God elevate his dignity!), these passages from Hillî being followed by verbatim quotations from Faḍl bin Rûzbahân's work, prefaced by the words *قال الناصب خفضه الله* (The member of the Nâṣibiyyah sect said : May God thrust him downwards!)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunnî scholar as a member of the Nâṣibiyyah sect, a sect which totally rejects 'Alî's Khilâfat : and in the preface he uses most abusive language of Faḍl Rûzbahân. The latter author, supporting his refutation of Shî'â doctrines entirely by quotations from Shî'â works, our author does the same, supporting his refutation of Sunnî doctrines by quotations from their works.

Author : Nûrallâh bin Sayyid Sharîf al Mar'ashî al Ḥusainî ash Shûstari *شیرازی الشوشتری* بن نور الله بن سعد شریف الحسنى الشوشتری, a noted Shî'â scholar of a Mar'ashî Sayyid family of Shûstar (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by Ḥakîm Abû'l Fath (*d.* A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qaḍī of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngir (A.H. 1014-1037 = A.D. 1605-1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a *Shahid* (martyr) by the *Shi'a* sect. He was buried in Agra. See *Kashf al Hujub*, fol. 9; *Rauḍat al Jannat*, p. 222; *Tadhkirat Ulamā'i Hind*, p. 245; *Muntakhab at Tawārikh*, vol. iii, p. 137; *Z.D.M.G.*, vol. xxix, p. 676. Dr. Rieu, in *Persian Catalogue*, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

الحمد لله الذي جعل منكم شيعة الحق علياً النج \*

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

وفد انفق نظم ددد اللآبي التى وشعنت عوالى المعنى فبى سلك  
شهور مئة الف و اربع عشر فى بلدة اكوة اكوة بلاد اتخدتها الكفر وكرة  
و استعمل فيها الشيطان مكره .

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rāmpūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tih-rān, A.H. 1273.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: *عبد الرسول بن شيخ عبد القادر بن حسام الدين اللامورى*, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

fol. 56 : lines 13 ; size  $8\frac{1}{3} \times 5\frac{1}{3}$  :  $6 \times 3\frac{1}{2}$ .

## الإيقاظات

## AL'Î QÂZÂT.

A work dealing briefly with the theory of *خلق الأفعال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *جبر* and *قدر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a *Shi'â* scholar of great repute. He was a native of Astrâbâd, but settled permanently in Isfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *بافر العلوم* (master of learning). He was surnamed Dâmâd by his father, who was the Dâmâd (son-in-law) of 'Alî bin 'Abd 'Alî, the famous *Shi'â* Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dâmâd. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulâsat al Aṣar*, vol. ii, p. 341; *Nujûm as Samâ*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: — *عروس علم دس را مرده داماد*. The author of *Sulâfat al Aṣr*, fol. 244<sup>a</sup>, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خلقه  
محمد وآله المعصومين من عترته ... وبعد فقد سألتني إفاض الله عليك  
سجالات فيوضات القدس ... عن مسئلة خلق الاعمال ولقد أوفينا حقها  
في كتابنا العقلية ... وفي كتابنا للرواشح \*

Written in beautiful Naskh. Not dated: apparently 11th century A.H.

## No. 625.

fol. 71 : lines 21 : size  $9\frac{1}{2} \times 5\frac{1}{2}$  :  $6\frac{1}{2} \times 4\frac{1}{2}$ .

تَقْوِيمُ الْإِيمَانِ

## TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Faṣṭ:-

- |                   |                                     |
|-------------------|-------------------------------------|
| i. Foll. 1-12.    | تصديقات                             |
| ii. Foll. 13-21.  | تقويمات                             |
| iii. Foll. 22-34. | تقويمات نقدية                       |
| iv. Foll. 35-53.  | استفتاء ما بقي من التقويمات القدسية |
| v. Foll. 54-71.   | تصديقات نجومية                      |

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الأنوار ظلالك وسمجدت يا من الدوات أفعالك .....  
 أما بعد فإن أحوج المقتفين إلى الله عزى محمد باقر الداماد التحسيني  
 النج \*

For other copies of the work see India Office, No. 581; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated: apparently 11th century, A.H.

## No. 626.

fol. 121 : lines 21 : size  $8 \times 5\frac{1}{2}$  :  $6\frac{1}{2} \times 4\frac{1}{2}$ .

التعليقات على تقويم الايمان مع الايقانات

AL TA'LÎQÂT 'ALÂ TAQWÎM AL  
 'ÎMÂN MA'Â AL 'ÎQÂDÂT.

Two works of Muḥammad Bāqir Dāmād, bound in one volume.  
 Foll. 1-84. At Ta'liqât (التعليقات). A commentary by Muḥam-

mad Bâqir Dâmâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, Taqwîm Al 'Îmân. for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين ..... وبعد  
فهذه معلقات على كتاب تقويم الايمان ... قوله تقدسست القدس الطهر اسم  
مصدر الخ \*

No other copy of the commentary is known to us.

Foll. 84-121. Al 'Iqâzât (الإنقذات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

foll. 42; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$

No. 627.

نبراس الضياء

## NIBRÂS AD DIYÂ'.

A treatise on the important Shîrâ theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqîyâh, the important Shîrâ doctrine. (See. for description of the same. Hughes' Dictionary of Islam. p. 628.)

By Muḥammad Bâqir bin Muḥammad ad Dâmâd بن محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك ..... يعترضون على ما قد ورد في  
احاديث سادتنا المعصومين ..... في شرح باب البداء الخ \*

The author, in the present work, refutes the Sunnîs who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعاه). He further quotes certain Ḥadîṣ from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A *Shi'a* Ḥadīṣ in its support is quoted which runs thus:—

مَا بَدَأَ اللَّهُ دَاءً كَمَا بَدَأَ لَهُ فِي إِسْمَاعِيلَ إِذَا أَمْرًا بِأَنَّهُ يَدْبَحُهُ ثُمَّ فِدَاةً  
 يَدْبَحُ عَظِيمَ النَّحْ \*

For many other Ḥadīṣ on the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third *Shi'a* canonical collections of traditions (see Lib. Cat., vol. v. part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qadā' (fore-ordination from all eternity), as appears from the following:—

وَيَقَالُ لِلْمَقْصُوسِ ائِسْمُؤِيَّةُ كَذَابُ الْمَكْحُورِ وَالْإِثْبَاتُ لِمُفَوَّحٍ ذَاكَ فِيمَا  
 يَنْطِيعُ فِيمَا مِمَّا يَتَعَلَّمُ بِالْقَدْرِ مِنْ عَمَلٍ سَيَكُونُ فِي الْمُسْتَقْبَلِ مِنَ الْحَوَادِثِ  
 الْمَقْدَرَةُ الرِّمَانِيَّةُ وَبِمَا يَقَالُ كَذَابُ الْمَكْحُورِ وَالْإِثْبَاتُ لِلزَّمَانِ لِكُونِهِ عَالَمُ التَّغْيِيرِ  
 وَالتَّبَدُّلِ وَالتَّنَصُّرِ وَالتَّجَدُّدِ فَمَوْكَذَابُ الْقَدْرِ ائِعْيَنِي بِحَسَبِ أَخِيرِ مَرَاتِبِ  
 الْوُجُودِ فِي الْأَعْيَانِ وَبِالْجَمْلَةِ الْأَمْرِ فِي كَذَابِ الْقَدْرِ عَلَى خِلَافِ الْأَمْرِ فِي أَم  
 الْكَذَابِ الَّتِي هُوَ الْقَضَاءُ الْأَوَّلُ أَنْ لَا تَغْيِيرُ وَلَا تَبَدُّلَ وَلَا مَكْحُورًا أَثْبَاتَ فِيهِ أَصْلًا  
 وَهَذَا مَعْنَى جَوَازِ اِبْدَاءٍ فِي الْقَدْرِ فِي الْقَضَاءِ النِّحْ \*

. Written in good Naskh. Not dated: apparently 12th century A.H.

### No. 628.

fol. 195; lines 24; size 10 × 6½; 7 × 3½.

الْقَبَسَات

## AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Ḥadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence: God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع العدوت وتقامهم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تقلب السبق الداني من سبيل التقدم بالذات
- iii. Foll. 30-45.<sup>a</sup> القبس الثالث فيه تتبذ البعدية الانفكاكية و تقوم البرهان من سبيل القبلية السرمدية
- iv. Foll. 45<sup>b</sup>-53.<sup>a</sup> القبس الرابع فيما استشهد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاوصياء السابقين الخ
- v. Foll. 53<sup>b</sup>-69. القبس الخامس في نكح وجود الطبائع المرسلة و سبيل البرهان من نكح وجود الطبيعية
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقوم سباق البرهان نسب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في افضائيه و احتجاجات جدليه و قياسات و شكوك مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.<sup>a</sup> القبس الثامن في نكح قدرة الله و سببانه و ارادته جل سلطانه و غيرهما
- ix. Foll. 136<sup>b</sup>-161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدونية و العودنة
- x. Foll. 161-195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الدماذ (d. A.H. 1041 = A.D. 1630; see N. 624 above).

Beginning. —

الحمد لله الواحد الاحد الصمد المصمود مهيمن كل وجود ... اما بعد  
 فاحوج المخلوقين ..... محمد بن محمد يدعى باقر الدماذ ..... يقول  
 بعض من لم يسعني ان اجيبه بالرد ... سألني ..... ان افرد له  
 بالذكر ... ان رب الابداع و التكوين متفرد بالقدم سبق بالدوام ..... انا آتيه  
 بما سأله الخ \*



The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as شريكنا في العلم (my colleague in learning). For other copies of the work see 'Āṣifiyah, No. 48; Buhâr. Lib. Cat., vol. ii, No. 328 where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhibballâh; and, in A.H. 1192, one Hâhdâd Khân purchased it from the above-mentioned Mir, as appears from their seals and notes at the beginning.

### No. 629.

fol. 170; lines 15; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شواهد الربوبية

## SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawâhid and Ishrâq.

Author: Şadraddîn Muḥammad bin Ibrâhîm Ash-Shirâzî صدر الدين محمد بن ابراهيم الشيرازي, a prominent doctor of philosophy of Shirâz who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bâqir Damâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrâ, A.H. 1050 = A.D. 1640, on his way to Mecca; see Sulâfat al-Asr, fol. 251<sup>b</sup>; Rien, Persian Catalogue, vol. ii, p. 829<sup>a</sup>, where he refers to Zînat At-Tawârikh and Gobineau, Religions de L'Asie, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلبي القلوب العارفين بسرار المبدأ والمعاد .....  
و بعد فاقول و اذا الفقير الحقير محمد السهير بصدر الدين الشيرازي نور الله  
بصيرته في معرفة الدين قد اطلعت على مساهدة شريفة اتمية فلما تيسر  
لحد انوقوف عليها ... بل تفردت بامور شريفة خلت عن مثلها زبر  
الاوليين الخ \*

Written in Nasta'liq. Dated A.H. 1122.

Scribe : علي نقى بن محمد نقى ساماني.

No. 630.

fol. 130 : lines 30 : size 9 × 5 : 7 × 4.

الحقائق

AL HAQĀ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurān, Ḥadīṡ and the sayings of Imāms : and also refers to some other reliable works, especially *Ihyā' al-'Ulūm* by Gazzālī (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣads, and each Maqṣad is subdivided into several chapters and Fasl̄s.

Author: Muḥammad bin Murtaḍā مورتضى محمد بن مرتضى, commonly called Al Muḥsin al Kāshī. He died after A.H. 1090 = 1679 ; see Lib. Cat., vol. v. part. i. No. 272.

Beginning :—

الحمد لله الذي نور فلوننا بنور اليمان ..... و بعد فيقول الفقير  
الى الله سبحانه محمد بن مورتضى المدتو بمحسن انى . اذكر ...  
في هذا الكتاب عن اسرار الدين ... و انما اخذته من كتاب الله و سنة  
سيد المرسلين و احاديث الائمة المعصومين و اخضت اية ما وجدت في  
كتب علماء الدين و لاسيما كتاب احياء علوم الدين \*

In the colophon quoted below the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works : and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اردناه وحققناه فى هذه المقالات والابواب من الاسرار الدينية ... وما اشرنا اليه من رموز العقائد ... وما بسطنا الكلام فيه من بيان الاخلاق المحموددة والمندمومة ... فلما يوجد فى غير من الكتب بهذا التفصيح والتهديب ... نمد ونفنى الله لجمعها وتأييدها في مدة اشهر قلائل من سنة تسعين و الف حين كذت اشرقت على الرحيل وكان قد مضى من عمري ثلث و ثمانون و نيف فليل النجم \*

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 631.

fol. 422: lines 23: size 12 × 8: 5½ × 5.

البياض الابراهيمى

## AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhim Khan, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of *Kashf al Hujub*, fol. 26<sup>o</sup>, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لتصديق نبيه الكريم ... المقدمة الأولى  
فى الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الاية \*

The present volume, after an explanation of the *Âya Taṭhîr* is occupied with accounts of 'Ali, Fâtimah, Ḥasan and Ḥusain.

### No. 632.

fol. 432; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another volume of the preceding work, beginning thus:—

قد كفر الرافض والخوارج \*

The present volume is one of the volumes noticed by the author of *Kashf al Ḥujûb*. It deals with the *Khilâfat* of Abû Bakr, the first Caliph.

Both volumes are written in good *Naskh*. Not dated; apparently 13th century A.H.

### No. 633.

fol. 181; lines 28; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

دعوى الاسلام

## 'IMÂD AL ISLÂM.

A big work on *Shî'a* theology, in 5 volumes, containing 5 *Maqṣads*, the subject-matter of which is as follows:—

- i. Divine essence and attributes.
- ii. 'Adl. or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one *Maqṣad*, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Alî bin Sayyid Murînadîn An Naṣîr-âbâdî دادار علي بن سيد معين الدين النصير آبادى, a famous Indian *Shî'a*

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Gulām Husain Dakani, Maulavi Haidar Ali, Maulavi Bāballāh and others. He left India for Karbalā, where he studied Ḥadīṣ, Jurisprudence and Principles of Jurisprudence under Āqā Bāqir Bahbahani (*d.* A.H. 1205 = A.D. 1790) and Sayyid Ali Tabātabā'i (*d.* A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijāza from Sayyid Mahdī, the famous traditionist and scholar of Mashhad. For a copy of Ijāza see *Kaṣḥf al Ḥujub*, fol. 4<sup>a</sup>. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shī'a scholar of India to proclaim himself Mujtahid of the Shī'a sect in India; and he introduced the Friday prayer (جمعه) and congregational prayers (جماعت). He was born in Naṣirābād in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kaṣḥf al Ḥujub*, fol. 102; *Taḍkira'i 'Ulmā'i Hind*, p. 60.

## Vol. I.

Beginning:—

\* الحمد لله المتجلي خلقه بخلقه و الظاهر بخلقه بحجته النخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 634.

fol. 277; lines 25; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

## Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا و الصلوة والسلام على سيد المرسلين و عترته  
المعصومين \* النخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 635.

fol. 279 ; lines 25 ; size  $11 \times 7\frac{1}{2}$  ;  $8 \times 5\frac{1}{2}$ .

Vol. V.

Beginning :—

الحمد لله الذي يحيي العظام وهي رميم الخ \*

Written in fair Naskh. Not dated ; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Şafdar Nawwâb of Patna in A.H. 1322.

## ZAIÐÎ THEOLOGY.\*

## No. 636.

fol. 74 ; lines 15 ; size  $8\frac{1}{2} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الاساس لعقائد الاكياس

## AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

\* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v. part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment as Imâm of Imâm Ja'far Şâdiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmât of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Şâdiq and his successors became known as the Imâmîyah sect : see Al Milal, p. 207 ; Mukhtaşar Ad Duwal, p. 206. In A.H. 280=A.D. 893 Imâm Hâdi Yahya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day ; see Al La'âlî (Library Hand-list, No. 2303) ; Anbâ'az Zaman ; Tabq al Halwâ ; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

(i) Mañşûrbillâh 'Abdallâh bin Hamza (d. A.H. 593-614=A.D. 1196-1217).

(ii) Mañşûrbillâh Qâsim (A.H. 1000-1029=A.D. 1591-1620), the author of No. 636.

Author: Qâsim bin Muḥammad bin Rasûlallâh بن محمد بن رسول الله, the author of repute known as Maṣṣûrbillâh, a famous Imâm of the Zaidî sect and Amir of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; *Khûlâṣat al Aṣṣar*, vol. iii, p. 293; *Anbâ' az Zaman*, foll. 122-131.

Beginning :—

الحمد لله الذي فلق الإصباح في فلوب الإعلام ... و بعد فإنه لما كان  
علم الكلام من أجل العلوم فدرنا الخ \*

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṣṣ Sharafî (d. A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of *Al La'âli Al Muḍīyah* (see Hand-list No. 2303), composed two commentaries on the present work. See *Tabq al Ḥalwâ*, Lib. copy fol. 11<sup>a</sup>.

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskḥ.

No. 637.

foll. 294; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

النبراس

## AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahrâb bin Abî 'Abdallâh bin Abî al Ḥasan بن عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahîm instead of 'Abdalwahrâb.

Beginning :—

الحمد لله الذي أبان بطوابع أنوار المثاني فواعد العقائد \*

Written in fair Naskḥ. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

جواب اهل السنة في نقض كلام الشيعة الزيدية

JAWÂB U AHL AS SUNNAH FÎ  
NAQDI KALÂM ASH SHÎ'AT  
AZ ZAIDÎYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imâmat by a Zaidî scholar, a contemporary of the author.

Author: Muḥammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير, a famous Amîr and scholar of Ṣan'â' (in Yaman). He was originally a follower of the Zaidî school, but afterwards became a strict Sunni, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v. part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ... أما بعد فإنه قد وصل إلينا كتابكم الذي فيه اعتراض النخ \*

Each point of the attack of the Zaidî scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فأما قوله أن سبب الاختلاف بين السائل والمُسئَل وهو أن علياً عليه السلام فارقه وحاربه معاوية بن أبي سفيان \*

The reply begins thus:—

• فنقول هذا مما يدل على جهل المعترض أو تجاهله \*

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف اريب وامن له قلب منيب جهل هذا المعترض واشتباهه بما عليه اهل البيت عليه السلام وان دعوي اتباعهم ومحببتهم كذب النخ \*

Written in fair Naskh. Dated A.H. 1215.



## KASHFĪYAH THEOLOGY.

No. 639.

fol. 63 : lines 14 : size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

رسالة جواب سؤل السائل فى الفرقة الكشفية

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL  
FÎ AL FIRQAT AL KASHFĪYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bin Zainaddin Al Ihsâ'i, who was the founder of the Kashfīyah sect, a branch of the Shī'ās which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kāẓim bin Qāsim al Ḥusainī ar Rishtī قاسم بن قاسم الرشتي, a scholar of Persia of repute, and at one time Muṭtahid (religious leader) of the Imāmīyah sect, though afterwards he became a follower of the Kāshfīyah school. On his identifying himself with this school, the Shī'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muṭtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و من مذهب المسلمين و قد  
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاكابر فوجب  
اعلامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية \*

In the present work the author defends the theories of the Kashfīyah school, and quotes in their support many reliable works of the Imāmīyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و اوصل  
من استهداه الى اعلى الغاية و افصى المراد ... اما بعد فيقول العبد  
الجانبي ... كاظم بن قاسم الحسيني الرشتي ... شيخنا ... الشيخ احمد  
بن زين الدين الاحمائي ..... و المذسبون الى هذا الجنب ... هم  
المسمون بالكشفية الخ \*

For another work of the author, known as Ar Risâlatu fi Ajwibati Suwâlât Sayyid Ḥusain, see Kashf al Ḥujub, fol. 32<sup>a</sup>.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132 : lines 13 : size 6 × 6 : 6 × 7.

البراهين الساباطية

## AL BARĀHĪN AS SĀBĀṬĪYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlās, a Muqaddimah, and a Manẓar. Maqâla (i) contains the refutation referred to above; Maqâlās (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manẓar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows : 100 copies in Mecca and Medina : 50 copies in 'Umân : 50 copies in Yaman : 100 copies in Baṣra and Baḡdâd : 50 copies in Constantinople : 100 copies in India : 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author : Jawwâd Sâbat bin Ibrâhîm Sâbat al Ḥanafî جواد سابط  
 من البراهين سابط. He traces his descent from 'Alī, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullâ Ṣâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muḥammad Afdal 'Alī of Patna and 'Abdarrahmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of عبدالله صالح. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwāni (*d.* A.H. 1256 = A.D. 1840; see Būhār. Lib. Cat., vol. ii. p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwāni, by his frequent visits to him secured the full confidence of the author: who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarā'ir* (a work in refutation of Christian dogmas) and also showed him the materials for the present work. Ahmad Shirwāni, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views: while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the Muqaddimah and Manzar of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Taḍkira'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarā'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as *As Sarâ'ir. Al Barâhîn* (the present work) and the ten works mentioned in the *Tadkira'î 'Ulamâ'î Hind*, the following compositions of his are enumerated in the present work:—

- (i) الخلاصة الساناطية في عبادات الحنفية.
- (ii) ترجمة خلاصة الحساب من العربي الى الفارسي.
- (iii) ترجمة الاخبار المنصورية من الفارسي الى العربي.
- (iv) تروح رساله الذمينة.
- (v) المراملات الساناطية.
- (vi) الخبالات الساناطية.
- (vii) العذن الساناطية.
- (viii) ترجمة الانجيل بالفارسية.
- (ix) ترجمة الانجيل بالعربية.
- (x) نصيحة الاخبار.
- (xi) انيس العشاق.
- (xii) النصائح الساناطية.

Beginning:—

الحمد لله الملك المعبود و المتعبد لوجوب الوجود النج \*

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqâla i*) may be quoted:—

هو سو اور ول بي سيود بيدفور ال ثلكس ات ا ز نيسسرى ذت هي  
هو د ذى كثلک فيت \*

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلم انه ينبغي لمن يريد النجاة ان يتمسك بالاعتقاد الجماعي \*

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azimâbâd), on fol. 127<sup>a</sup>:—(i) Gulâm Naîyer 'Azimâbâdî, (ii) Ashraf Husain 'Azimâbâdî, (iii) Afdal 'Alî 'Azimâbâdî, (iv) Hakîm Gulâm Murtaḍâ, (v) Shu'aib al Haqq al Bihârî, (vi) Maulavi Ahmaḍ 'Azimâbâdî, (vii) Abû'l Hasan 'Azimâbâdî. (viii) Zain al 'Âbidân 'Azimâbâdî, (ix) Anîmallâh 'Azimâbâdî.

For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated: apparently 13th century A.H.

No. 641.

fol. 78: lines 22: size  $12 \times 7$ :  $8 \times 4\frac{1}{2}$ .

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Faşls. The first Qutb deals with Muhammadanism, and the prophetic mission of Muhammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الخرائين (the author of Miftâh al Khazâ'in). The present work was dedicated to Sulţân As-Sayyid Sa'id of 'Umân (A.D. 1803-1856: see Beale, p. 357).

Author: Sulaimân bin Ahmad bin Husain bin 'Abdaljabbâr and Sulaimân bin Ahmad bin Husain bin 'Abdaljabbâr, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم  
... فيقول خاتم الدين المسمى ... سليمان بن احمد بن حسن بن  
عبد الجبار ..... وسميته لوامع الاسرار... وصيته نكفة لمجلس الملك  
المطاع السيد السعيد السيد الخ \*

Written in fair Nasta'liq. Not dated: apparently 13th century A.H.

## No. 642.

fol. 36: lines 13: size  $6 \times 6\frac{1}{2}$ ;  $6 \times 4$ .

البدء الماطع في ملّة النّبى الشافع

AL BAD' AS SÂṬI' FÎ MILLAT  
AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ar Rufâ'î الرفاعى, a scholar of the 13th century A.H.

Beginning —

نحمدك يا من اثبت لنا سبيل الرشاد ... و بعد فيقول راجي رحمة البر  
الرحيم عبده الرفاعى ابراهيم لما وقفت على الاسئلة التي شيعنا بعض  
القسيسين زاعما بها ابطال دين المسلمين ... و سميت البدء الماطع في ملّة  
النبي الشافع \*

Written in fair Naskh. Dated A.H. 1252.

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MIXED CONTENTS IN THEOLOGY.

## No. 643.

fol. 142: lines 22: size  $11 \times 8$ ;  $8 \times 5$ .

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars, and was one of the MSS. bequeathed

to the Şan'â Library (see Lib. Cat., vol. v. part ii, p. 21) by Muḥammad bin Ḥasan, the grand-son of Qâsim Maṣṣûr (*d.* A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muḥammad Şiddîq:—

فتمررت في هذا الكتاب انجيليل دمار الفذلين ١٢ شهر رجب  
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير الى الله  
محمد بن حسن بن امير المؤمنين الفاسم بن محمد \*

The 15 treatises referred to above are as follows:

Foll. 1-16. I. *الحكمة من الاقوال العاصم عن الاعتزال*. Al Hikâyatû Min Al Aqwâl Al 'Aşimati 'An Al 'Itizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Maṣṣûrbillâh (*d.* A.H. 614 = A.D. 1217), one of the leading Zaidi Imams and rulers in Yaman, and those of the Murtazili sect are the same. The author quotes from the works of Maṣṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Murtazili sect. The treatise is divided into four Fasl.

Author: As Sayyid Ḥamidân bin Yahyâ bin Ḥamidân bin Qâsim Fâsim, a prominent scholar of the Zaidi school. He traces his descent from 'Ali, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Maṣṣûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Maḥdî Lidinallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning.—

اما بعد حمد من نعمه لا تحصى و معاهدة لا نستقصي ... فانه لما ظهر  
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من  
شيعة الامام المنصور بالله ..... دعاني ذلك الى حكاية جملة من فوائد  
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التسيع والاعتزال الخ \*

For another copy of the present treatise see Br. Mus. Suppl., No. 212 6.

Foll. 17-39<sup>a</sup>. II. تنبيه الغالطين من مغالط المتوهمين Tanbîh Al Ġâfilîn 'An Maġâlîṭ Al Mutawahhîmîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamidân حميدان, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و الحول الخ \*

For another copy of the treatise see Br. Mus. Suppl., No. 212 3.

Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39<sup>b</sup>-47<sup>a</sup>. III. كتاب تنبيه اولي الابواب على نثره ورتة الكتاب Kitâbu Tanbîh I Uli Albâb 'Alâ Tanzih I Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Ḥamidân حميدان, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفته الادلة الخ \*

For another copy of the present MS. see Br. Mus. Suppl., No. 212 2.

Foll. 47<sup>b</sup>-55<sup>a</sup>. IV. المنزاع الاول من افوال الائمة Al Muntaza' Al Awwal Min Al Aqwâl Al A'imma. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamidân حميدان, author of treatises Nos. I-III above.

Beginning:—

اما بعد حمد الله تعالى على سوانح نعمه الخ \*

For another copy of the present treatise see Br. Mus. Suppl., No. 212 4.

Foll. 55<sup>b</sup>-62<sup>a</sup>. V. المنزاع الثاني من افوال الائمة Al Muntaza' As Sâni Min Aqwâl Al A'imma. A treatise on the subject of substance and accident, based on the teachings of the Zaidî Imâms.

By Ḥamidân حميدان, author of treatises Nos. I-IV above.

Beginning:—

اما بعد حمد الله تعالى ذي الجلال و الاكرام الخ \*

For another copy of the treatise see Br. Mus. Suppl., No. 212 5.

Foll. 62<sup>b</sup>-66<sup>a</sup>. VI. الرسالة الناطقة المعاني الاداة العاصمة Ar Risâlat An Nâzimah Li Ma'ânî Al Addillâ Al 'Âsimah. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By Ḥamidân حميدان, author of treatises Nos. I-V above.



Beginning:—

على الله على سيدنا محمد وآله وسلم -  
حمداً وشكراً دائماً طول الأبد مضاعفاً مجازاً حد الأمد الخ

Mutawakkil 'Alallāh (*d.* A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise الرسالة المزلزلة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilī sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212 10.

Foll. 66<sup>b</sup>-68<sup>a</sup>. VII. المسائل الباحثة عن معاني الأقوال العائدة. Al Masā'il Al Bâḥiṣat 'An Ma'āni Al Aqwāl Al Ḥāḍiṣat. A treatise written in refutation of certain theories which, according to the Zaidi school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسئلة; and the refutation of each theory is headed كس يجوز.

By Ḥamidān حمدان, the author of treatises Nos. I-VI above.

Beginning:—

على الله على سيدنا محمد وآله وسلم تسليمًا مسئلة كيف  
يجوز التكفر في اثبات ذات الله سبحانه وتعالى الخ \*

For another copy of the treatise see Br. Mus. Suppl., No. 1220 15.

Foll. 68<sup>b</sup>-107. VIII. النصريح بمدعب الصريح. At Taṣriḥ Bi Maḍḥab Aṣ Ṣarīḥ. An exposition of Zaidi theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Faṣḥ.

By Ḥamidān حمدان, the author of treatises Nos. I-VII above.

Beginning:—

أحمد الله تعالى حمد معتزف بوحدانيته الخ \*

The author, in dealing with the Khilāfat of 'Ali, quotes, on fol. 75, a Ḥadīṣ transmitted by Maṣṣūrbillāh, as follows:—من ناصب عن ناصب. [Whoever will oppose 'Ali's Khilāfat after me (*i.e.*, the Prophet) is an infidel.] The authenticity of this Ḥadīṣ, however, Sunnī scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212 1.

At the end of this treatise we find a copy of a note made by

Ḥasan bin Muḥammad bin Hâdi (*d.* about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. أربع مسائل من كلامه رضي الله عنه. *Arba'u Masâ'il Min Kalâmihi Raḍiya Allâh 'Anhu.* A collection by an unknown author from certain works of Ḥamidân in which that writer has refuted the four tenets of the Şifâtîyah sect relating to God and His attributes.

Beginning:—

تذكره يستعمل على أربع مسائل من كلامه رضي الله عنه يعني  
عن كلام السيد نور الدين حميدان إمامهم ذكره ..... الأئمة سؤلهم عن النظر  
في الصانع ... الجواب عن ذلك ان النظر في الأدلة الدالة ... لا يدل  
علي ان الصانع غير القادر الخ \*

For another copy of the treatise see Br. Mus. Suppl. No. 212 9.

At the end of this treatise is a copy of the note of Mahdî Lidinallâh in praise of (Ḥamidân) and his works referred to above.

Foll. 110-116<sup>a</sup>. X. بيان الاشكال فيما حكي عن المهدى. *Biẓân A l-ḥkâl Fî Mâ Ḥukiya 'An Al Mahdî.* A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdî.

By Ḥamidân حميدان, the author of treatises Nos. I-VIII above.

Beginning:—

حمدا لله على جزيل الاله والصلوة على محمد خاتم انبيائه الخ \*

On the margin of the last fol. of the treatise we find a copy of a note by one Qâḍî Abû 'Abdallâh Muḥammad, in which he says that he studied the work under the author.

Foll. 117<sup>b</sup>-124. XI. المسائل الشنوية والشبه الحشوية. *Al Masâ'il Ash Shatawiyah Wa Ash Shubah Al Hashawiyah.* A treatise by Ḥamidân (See No. X above) in refutation of a work by Shaikh 'Imrân bin Ḥasan bin Naṣîr, in which he attacked the Imâmat of the Zaidî Imâms.

Beginning:—

هذا جواب المسائل الشنوية والشبه الحشوية مما وصل كتاب الشيخ  
الفقيه تاملت جميع ما اورد فيه وجدته مشتملا على التعرض للمشاغرة الخ \*

The author was evidently a contemporary of Maṣṣûrbillâh (*d.* A.H. 614 = A.D. 1217), a Zaidî Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه): and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220 20, where it is entitled *المسائل السنوية و الشبهة الحشوية*.

Foll. 125-126. XII. *الرسالة في انبات معجزات لعلي*. Ar Risâlatu fi Işbâti Mu'jizât Li 'Ali. A treatise in refutation of one Sadidaddin, a Sunni scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Ali possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidi belief in the possession by 'Ali of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

سَأَلْتُ تَعْمَدَكَ اللَّهُ ... فَقُلْتَ اعْتَرِضْ، عَتَرِضْ فَقُلْ حَدِيثُ السُّطَلِ  
وَالْمُنْدِيلِ لِعَلِيِّ عَلَيْهِ السَّلَامُ وَالْفَضَائِلُ الَّتِي كَانَتْ لَهُ عَلَى عَمَدِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... وَ أَمْثَالُهُ مِنَ الْفَضَائِلِ الْخُفَرَةُ لِلْعَادَةِ .....  
وَقَالَ الْقَائِلُ هَذِهِ مَعْجَزَةٌ وَالْمَعْجَزَةُ تَتَدَوَّنُ إِلَّا لِلْمُنْبِيِّ كَيْفَ جَعَلْتُمُوهَا لِعَلِيِّ  
عَلَيْهِ السَّلَامُ الْحَمْدُ \*

Foll. 127-131<sup>a</sup>. XIII. *الرسالة في جواب سديد الدين*. Ar Risâlatu fi Jawâbi Sadidaddin. A treatise in refutation of Sadidaddin's views regarding 'Ali's Khilâfat. By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

وَالْحَمْدُ لِلَّهِ وَ صَلَوَاتُهُ عَلَى مُحَمَّدٍ وَ آلِهِ الَّذِينَ هُمْ سَفِينَةُ النِّجَاحِ ...  
أَمَّا بَعْدُ يَا أَيُّهَا الْإِخَ الْظَاهِرُ سَدِيدُ الدِّينِ أَدَامَ اللَّهُ مَدَّةَ حَيَوْنِكَ ..... فَقَدْ  
كَانَتْ وَرَدَتْ أُنَى مَسْأَلِكَ الْإَوَّلَى وَاجِبَتُمَا بِأَجْوَابِ الدِّينِ تَحْفَتُهُ ثُمَّ وَرَدَ  
مِنْكَ جَوَابٌ وَ اعْتَرِضَ لَمْ تَسْلُكْ فِيهِ طَرِيقَةَ الْمَجِيبِينَ وَ أَنَا الْآنَ أَوْرَدُ مَا  
ذَكَرْتَهُ وَاجِيبْ عَنْهُ الْحَمْدُ \*

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *ادام الله حوزة* (prayer for longevity in referring to Sadidaddin); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131<sup>b</sup>-139<sup>a</sup>. XIV. الشهاب الثاقب. *Ash Shihâb aṣ Ṣâqib*. A treatise on the *Khilâfat* of 'Alî, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâs حسن بن محمد بن حسن بن الرصاص, a Zaidî scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالسلام ..... وبعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب أهل البيت عليه السلام ... أحببت أن أذكر في هذا المختصر جملة من فضائل علي بن أبي طالب عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ \*

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثاقب في مذهب علي ابن أبي طالب تأليف الشيخ أجل التوحيد العالم العامل الورع انصهر الكامل بها الدين و زين الموحدين احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه و ارحمه و جعل الجنة مقراً ومأواه

Foll. 139<sup>b</sup>-142. XV. الكواكب الدرة في شرح الاسات الدرة. *Al Kawâkib Ad Durrîyatu fî Sharḥ Al Abyât Badrîyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidî author of the 8th century A.H., in praise of the descendants of 'Alî.

By Muḥammad bin Amîr al Mu'minin Al Muṭahhîr bin Yahyâ bin Hâdî محمد بن أمير المؤمنين المطهر بن يحيى بن هادي, a Zaidî Imâm, who died in A.H. 729=A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله التول بلي (بلا) ابتداء و الآخر بلي (بلا) اذتهاء خالف الانسان الخ \*

All the above treatises are written in fair Naskh, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated: apparently 10th century A.H.

## No. 644.

fol. 39; lines 25; size  $4 \times 6\frac{1}{2}$ ;  $6 \times 5\frac{1}{2}$ .

المجموعه

## AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14<sup>a</sup>. I. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwâbati As'ilat az Zaidiyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnîs, should call themselves اهل السنة والجماعة.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet: for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddîn bin Balbân محمد بن بدر الدين بن بلبان, a Ḥanbalî scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي اثار السنة ونشر اعلامها ..... و اظهرها على سائر  
الفرق ..... و بعد ... و اعلم انه قد اورد بعض متبعي الزيدية بعض  
اعتراضات على اهل السنة المحمدية واجابت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14<sup>b</sup>-32<sup>a</sup>. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwâbati As'ilat iz Zaidiyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamâladdîn Muḥammad bin 'Abdalwahhâb, are quoted verbatim by the author, and are as follows thus:—

- (i) الأول منها عما نلت هذه الأئمة من الاختلاف في العذاب حتى صارت فوقاً ...  
ولم انتشر فيهم مذامب الأربعة \*  
(ii) هذه العذاب الأربعة و انتصاهم .. قبل هم الذين انتصوا و حصروا  
العذاب فيهم وما حججهم في ذلك \*  
(iii) ماوجه نعرى كذبكم عن ذكر أهل البيت النبوي فأنكم في كذب الحديث  
تفركونهم ... وتفركونهم عن كذبكم مع ذكر عن مو دونهم  
وهم عن الأعد و ساداتنا \*  
(iv) هذه المقامات المنصورة حول الكعبة ادم الله تشرفنا بصلون فيها باربعة العبد  
في وقت واحد هل كانت السند على ذلك \*

The replies follow after, thus:—

الحمد لله الذي بنعمته نم انما كانت قال الله وتكن منكم يدعون  
الى الخير ويأمنون بالمعروف الآية \*

Beginning:—

الحمد لله الذي أنهدني من الضلالة ... وبعد فقد ورد علينا سؤال  
من بعض سادات الزيدية على يد أسيفهم جمال الدين محمد بن عبد الوهاب  
التميمي اليميني النخعي \*

Author: Aḥmad bîn Muḥammad Yûnus Ṣafiaddin al Qushshâshî  
أحمد بن محمد بن يونس صفي الدين القشاشي, a prominent scholar of Arabia  
and the author of several work. He died in A.H. 1071 = A.D. 1660.  
See *Khulâṣat Al Aṣar*, vol. i, p. 343; Brock., vol. ii, p. 392, where  
some account of him is found, although the scribe in the following  
note at the beginning tells us that he could not trace any such ac-  
count.—هذا الجواب نصيب الشيخ الإمام العلامة صفي الدين أحمد القشاشي نفع الله  
به إلا أنه لم نوجد له ترجمة لعلمنا لم يبلغنا فيما وقفنا عليه والله اعلم \*

The present MS. was transcribed 22 years after the author's  
death, in A.H. 1093.

Foll. 32<sup>b</sup>–33<sup>a</sup>. III. الجواب المختصر عن السؤال الثاني و الثالث. Al  
Jawâb Al Mukhtaṣar 'An As Suwâl Aṣ Ṣani Wa Aṣ Ṣâliḡ. Additional  
replies, in a concise form, to questions ii and iii dealt with in the  
above treatise, by the same Aḥmad al Qushshâshî أحمد القشاشي,  
the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (*d.* A.H. 994 = A.D. 1586; see Brock., vol. ii. p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعة والمتوذيده اهل  
السنة والجماعة يوفونهم عند سنة على الله عليه وسلم الخ \*

Scribe: حسن بن على.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33<sup>b</sup>. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35<sup>a</sup>. Verses from certain works of Subkī (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines قضا ومشئت (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baiḍāwī (*d.* A.H. 685 = A.D. 1286).

#### Questions.

إذا ما قضى ربي بكفري برعمكم      وسم يرغض مني فما وجه حيلتي  
قضى بضلائي ثم قال ارض بالقضاء      فما انا راض بالدي فيه شقوتي  
إذا شاء ربي الكفر مني وشئت      فبل اذا عاص باتباع مشيتي

#### Replies by Ibrāhīm.

حمدت الهي اذ هدى خيرامة      الى خير دين مستقيم و ملة  
وانك عاص حيث خالفت امره      وان كنت وافقت المسنية فاصمت  
وما انت وافقت المسنية عالماً      بما سأله لكن مننت بضلة

#### Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه      نعلم قديم سرما في الجبلية  
واظهاره من بعد ذاك مطبقاً      سادراً كما بالقدرة الزينية

Fol. 35<sup>b</sup>–36. Quotations from different works on different points of theology.

Foll. 37–39. IV. الرسالة المنظومة في العقيدة. Ar Risâlâlatu Al

Munzûmat fi Al 'Aqîdat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imâm Shâfi'i (d. A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shâfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الباري رب الانام مفدرا الاقدار  
باني السماء من الدخن بصنعة و مبدل الظلم بالانوار  
متوحد في ذاته وصفاته متقدس تن كل وصف طابى

No. 645.

fol. 7: lines 24: size 8 × 5; 7 × 5.

المجموعه

## AL MAJMŪ'AH.

The present Majmū'ah contains two treatises, which are both autograph copies written in Maḡribî characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. Ar Risâlatn fi Sharḥi Şifat As Sama'. An explanatory note on the passage in the 'Aqîdat of Saunûsî (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqâq Al Mâlikî محمد بن محمد الدقاق المالكي, a famous Mâlikî scholar and Şûfî of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdarrahmân bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737 leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqî. See Silk Ad Durar vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين وحسينا الله و نعم الوكيل والحوّل ولا قوة الا  
بالله العلي العظيم والصلاة والسلام على سيدنا محمد ... و بعد فقد ذكرت  
في درستي المعقاييد السنوسيه تعريف السمع \*



The colophon, in which the name of the author is indicated the author's name runs thus —  
 كنهه "عبد القدر" إلى رحمه الله محمد بن محمد —  
 الدفاع المغربي المالكي \*

Foll. 5-7 Il. "رسالة في سراج صفة السمع". Ar Risâlatu fî Sharhi As Şifat As Sama. A supplement to the preceding note.

By Muḥammad bin Ṭaiyyib al Mālīkī المالكي a Mālīkī scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fās, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia: and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756 and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar vol. iv, p. 91.

Beginning —

يا من جاب روضة التدسية من الشبابة والفتوة الخ \*

The following colophon indicates the name of the author:—

المحقق إلى علو ربه و معرفته محمد بن الطيب المالكي الخ \*

THE END.





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